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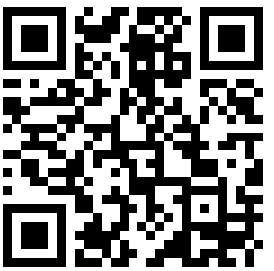

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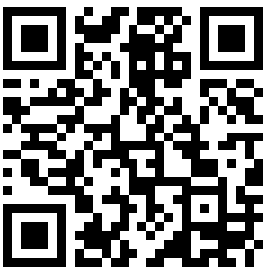

EINLADUNGSSCHRIFT

ZUR PRÜFUNG

IN DER

ÖFFENTLICHEN HANDELS-LEHRANSTALT

ZU LEIPZIG,

VON

D^R. ALEXANDER STEINHAUS,

DIRECTOR.

1853.

LEIPZIG,

DRUCK VON BREITKOPF UND HÄRTEL.

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PREFACE.

The publication of the Ormulum has long been ardently desired by all lovers of our old language and literature, and we are indebted to Dr. Meadows White, formerly Professor of Anglo-Saxon in the University of Oxford, for the exemplary care which has ensured us a correct Text of this poem, the philological value of which cannot be estimated too highly. It is only to be regretted that, in his Glossary, the Editor has not confined himself within narrower limits or devoted his attention exclusively to fix the relative position of the language of the Ormulum. The relationship between the Gothic, the Saxon and the Scandinavian languages is so close that there can be no difficulty in finding etymological forms that are common to all. Dr. White frequently contents himself with the Anglo-Saxon etymon, but he very frequently likewise prefers the Danish, Icelandic, and Gothic forms, neglecting the Anglo-Saxon, in words of which this last language undoubtedly exhibits the parent form. In tracing the *general* relations of the Saxon branch to the great family of the Germanic languages, the Gothic with its clear and stately forms, still redolent of its recent Eastern home is, of course, for the present, our highest court of appeal. But in our endeavours to establish the character and position of a special language (perhaps it would be more correct to say dialect) like that in which the Ormulum is written, we should only refer to the Gothic or other German languages, when the Anglo-Saxon does not sufficiently elucidate the subject. As the principal difficulty in the problem before us consists in determining what elements in the language of the Ormulum are exclusively Danish or Scandinavian, it is evident that the more prudent course is to attribute to the Anglo-Saxon all those elements, for which any authority can be found in the extant monuments of Anglo-Saxon literature.

This is the course which I have pursued in these unpretending Notes and Queries. I have endeavoured to point out some of the most striking analogies

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with the more immediately preceding and succeeding languages that were spoken in England, viz. the Anglo-Saxon, the later Saxon (Semi-Saxon?) and the language of Chaucer. The title which I have chosen indicates that it was not my intention to write a grammar of this dialect, but merely to call attention to some of its peculiarities. I have been obliged to confine my observations within a narrower sphere than I had originally intended, but even within these limits I trust the reader will find much that will interest him. The breaking up of the parent language and the influence of the Anglo-Norman have not hitherto met with that attention and strictness of treatment, which alone can lead to satisfactory results. It is only by historical deduction that we can hope to trace the origin and development of the English languages. The time for writing their history is not yet come; the materials for many essential parts of such an undertaking must be collected and strictly sifted. But some features may already be distinctly traced. The substantives in the Ormulum and in Chaucer already approach the English form; but in the strong verbs we observe in the former work a remarkable adhesion to the Anglo-Saxon forms, whilst in Chaucer, with all his Saxon reminiscences, the difference, although still transitional, is not inconsiderable. The whole chapter on the English prepositions must be rewritten and can only be written correctly, from historical deduction, of which scarcely a trace is to be found in our Grammars and Dictionaries. The picturesque and varied, although occasionally heavy, Anglo-Saxon conjunctions have given way to very stiff and awkward forms in the Ormulum; in this respect the language of Chaucer exhibits a great improvement, which in modern English has been continued, to the great benefit of the language. The syntax of the Ormulum deserves a careful study, and throws much light on many peculiarities which have been misunderstood by our grammarians.

Lastly, I should wish to direct the attention of philologers to the necessity of fixing the French elements in the language of Chaucer. This can only be done by confining our investigations at first to Norman-French of the earliest period. The laws of William the Conqueror, the famous *Rooles d'Oléron,* the works of *Maistre Wace* are of great importance in confirming the orthography and vocabulary of Chaucer, and the attentive reader will find that in many of the peculiarities of the syntax, the Saxon and Norman languages, at the same period, exhibit striking proofs of one common pervading influence, both in their destructive and constructive forms.

C. H. Monicke.

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NOTES AND QUERIES ON THE ORMULUM.[1]

CHAPTER I.

INTRODUCTION.

The original Manuscript of this remarkable poem is preserved in the Bodleian library and forms one of the most valuable donations which Junius[2] made to that splendid collection. It doubtless belonged to some religious fraternity in England, and most probably shared the fate of so many other literary treasures, during the lamentable plunder of the monasteries in England at the period of the Reformation. An entry on the second fly-leaf of the MS. shews that it was purchased in 1659 by Janus Vlitius,[3] a friend of Junius. From a copy of the sale-catalogue of the library of Van Vliet (preserved in the Museum of the Bodleian) we may conjecture that Junius, residing in the Netherlands at the time of his friend's death, attended the sale at the Hague (1666) and

[1] *The Ormulum, now first edited from the original Manuscript in the Bodleian with Notes and a Glossary by R. M. White, D. D. Oxford:* 1852. 2 voll. 8vo.

[2] Jacob Grimm has paid a well merited tribute to the memory of Franciscus Junius, the son, in his Program, Göttingen: 1830, 4to., which contains "Hymnorum Veteris Ecclesiæ XXVI interpretatio theotisca nunc primum edita." The Penny Cyclopædia says that he died in 1678, I know not on what authority; Grimm, with the other authors whom I have consulted, gives 1677, as the year of his death.

[3] The following anecdote will prove the esteem in which Vlitius (Van Vliet) was held by his learned contemporaries, as well as the little value they placed on the study of their own language. Nicolas Heinsius having in the course of his correspondence with him addressed one of his letters "Vlitio antiquitatis utriusque tam barbaræ quam eruditæ, peritissimo," received a reply with the following superscription, "Heinsio, viro uti latinæ græcæque antiquitatis indagatori studiosissimo, ita patrii avitique sermonis incurioso." Quoted by Dr. White. Preface to the Ormulum p. LXIV from the Biograph. Universelle Anc. et Mod. &c. à Paris, 1827 ad v. Vlitius.

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thus became the purchaser of **Een oudt Sweeds of Gottisch in Parquement geschreven Boeck over de Evangelium,** for thus the Ormulum was designated in the Catalogue. About twelve years after the death of Junius, Hickes, in the Catalogue of Northern Books appended to the first edition of his Anglo-Saxon Grammar, describes the Ormulum as a Book of Semi-Saxon Homilies on the first chapter of the Gospel of Saint Luke, in a dialect verging towards the Old English or rather the Scotch tongue.[1] Tanner, in his Catalogue of the Junian MSS. describes it as a Harmony of Gospel History, with Latin Texts and an Old English or Scotch Commentary. Hickes, in his Thesaurus, calls it in one place Dano-Norman-Saxon and in others Norman-Saxon and even Anglo-Norman! Wanley likewise describes it as a Book of Norman-Saxon Homilies or Paraphrastic Lectures on the Gospels and the Acts of the Apostles, but we find no indications of the metrical form of the work in either of these writers, and the extracts quoted by them are throughout printed as prose. Tyrwhitt advanced a step further. "The learned Hickes," he says in his Essay on the Language and Versification of Chaucer, "has pointed out to us two very curious pieces, which may with probability be referred to this period. The first of them is a paraphrase of the Gospel Histories, entitled *Ormulum*, by one *Orm*, or *Ormin*. It seems to have been considered as mere Prose by Hickes and by Wanley, who have both given large extracts from it; but, I apprehend, every reader, who has an ear for metre, will easily perceive that it is written very exactly in verses of fifteen syllables, without Rime, in imitation of the most common species of the Latin Tetrameter Iambic."[2] But this eminent critic failed to discover the secret of the peculiar orthography adopted by the author of the Ormulum. "There is a peculiarity in the Author's orthography, which consists in doubling the Consonants; e. g. brother, he writes *brotherr;* after, *afterr*, &c. He has done this by design, and charges those who shall copy his

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[1] "Locutio plane divergit ad veterem *Anglicam* seu potius *Scoticam* linguam."

[2] The Poetical Works of Geoffrey Chaucer &c. by Thomas Tyrwhitt. London: Moxon, 1852. p. xxxiv. Tyrwhitt adds in a Note. "The Ormulum seems to be placed by Hickes among the first writings after the Conquest (Gram. Ang. Sax. c. xxii. p. 165.), but, I confess, I cannot conceive it to have been earlier than the reign of Henry II." (1154—1189) (probably a hundred and fifty years too soon). In Note 69, p. xliii of the same Essay, Tyrwhitt calls Orm, "the most authentic metrical composer that we have in our antient language."

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book to be very careful to write these letters twice, which he has written so, as otherwise, he assures them, "they will not write the word right." Hickes has taken notice of this peculiarity, but has not attempted to explain the author's reasons for it; and indeed, without a more perfect knowledge than we now probably can have of the Saxon pronunciation, they seem totally inexplicable." [1] It was reserved for Mr. Thorpe to penetrate the mystery and to indicate the value of Orm's orthography, as an indication of the pronunciation of the language at the time he wrote. "This singular work," says Mr. Thorpe,[2] "is among the Junian MSS. in the Bodleian Library. It consists of a metrical paraphrase of the Gospels, interspersed with moralizations, by an ecclesiastic named Orm, or Ormin, by whom it is addressed to his brother Walter. It is without rime, in lines of fifteen syllables, which for smoothness of rhythm [3] may vie with many modern productions. The author seems to have been a critic in his mother-tongue; and to his idea of doubling the consonant after a short vowel (as in German), we are enabled to form some tolerably accurate notions as to the pronunciation of our fore-fathers. Thus he writes min with a single *n* only, because the *i* is long or diphthongal, as in our *mine*. So also in kinde (pronounced as our *kind*) dom, boc, had, lif (pronounced as our *life*),[4] &c. On the other hand, wherever the consonant is doubled, the vowel preceding

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[1] Tyrwhitt's Chaucer p. xxxiv, note 52. The reader will have an opportunity of remarking that, in the Dedication of the Ormulum, the words *rime* and *fers* are used as synonymous terms. At what time was the word *rime* or *rhyme* first used to convey the idea of Consonant terminations?

[2] Analecta Anglo-Saxonica, London: 1834, p. ix.

[3] This rhythmus is preserved, as in the pure Anglo-Saxon and other languages, by pronouncing the final *e* as a syllable, except where it precedes a vowel or an aspirate. *Note by Mr. Thorpe.*

[4] It is with considerable diffidence that I differ from so eminent an authority as Mr. Thorpe, but a glance at the following words (which I have selected from a longer list) will show that the question respecting the pronunciation of the vowels (and particularly that of the vowel *i*) is not without its difficulties. Dr. White alludes to the correction of *eo* into *e* in the MS. beoldenn, beldenn; deore, dere; deor der; eorþe, erþe, &c. We find chele chĕle; dale, dăle (valley); dwillde, dwilde; fĕle, fele, fĕle; forrþ, forþ; habbenn, hafenn; wĭlenn, wilenn (to will, wish), the substantive is, I believe, always written *wille;* heore, heŏre, here, hĕre; kinedom, kĭnedom; leten, lĕten; name, nămе; oferr, offr; &c. Some allowance must be made for inadvertencies in a poem of such extraordinary length; the metre and flexion must likewise be taken into consideration. In some respects the orthography of Orm doubtless proves our present pronunciation to have then existed, compare *clene* with clennlike and clennsenn, clensedd; *child,* pl. chilldre; *Crist* was most probably pronounced as at present, as were doubtless *Crisstene, Crisstendom, crisstnenn.*

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is short and sharp, as in gett (pronounced as our *yet*, not *yate*, as it would be if written with a single *t*), Godd (pronounced *God*, not *Gode*), &c. Thus hus is to be pronounced *hoos*, whereas þuss, with a double s, is our *thus*. Mr. Tyrwhitt, therefore, had done well, even for his own sake, to have spared his injudicious remark upon this peculiarity of the author, for which every critical student of our early language is so much indebted to him."

From this time the opinion of English scholars has been invariably favourable. "I consider it" (the Ormulum) says Mr. Guest,[1] "as the oldest, the purest, and by far the most valuable specimen of our old English dialect, that time has left us. Layamon seems to have halted between two languages, the written and the spoken. Now he gives us what appears to be the Old English dialect of the West; and, a few sentences further, we find ourselves entangled in all the peculiarities of the Anglo-Saxon. But Ormin used the dialect of his day; and, when he wanted precision or uniformity, he followed out the principles on which that dialect rested. Were we thoroughly masters of his grammar and vocabulary, we might hope to explain many of the difficulties, in which blunders of transcription and a transitional state of language have involved the syntax and the prosody of Chaucer." He adds in a Note that, "it ought to be published and *all* its peculiarities investigated." Mr. D'Israeli, the elder,[2] says. "As it is only recently that we have obtained any correct notion of a writing which has suffered many misconceptions from our earlier English scholars, the history of this work becomes a bibliographical curiosity..... It is evident that this critical was also a refined writer..... The title of this work may have perplexed the first discoverers as much as the double consonants. The writer was an ecclesiastic of the name of Orm, and he was so fascinated with his own work for the purity of its diction and the precision of its modulated sounds, that in a literary rapture he baptised it with reference to himself; and *Orm* fondly called his work the *Ormulum*. One hardly expected to meet with such a Narcissus of literature in an old Anglo-Saxon philologist of the year so far gone by, yet we now find that Orm might fairly exult in his Ormulum!"[3]

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[1] A History of English Rhythms, Vol. II. p. 186.

[2] The father of the late Chancellor of the Exchequer.

[3] Amenities of Literature, Vol. I. p. 101—103. Paris ed. 1842. Mr. D'Israeli's observation is hardly just; he quotes too, at random, for he attributes the merit of discovering the secret of

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We are now, by the publication of the MS. (probably the autograph) enabled to judge for ourselves of the merits of the good Monk Orm:

Þiss boc iss nemmnedd Orrmulum forrþi þatt Orrm itt wrohhte.

Orm and his brother Walter, at whose request he wrote, and to whom he has dedicated, the work, were canons regular of the Order of Saint Augustine. This is all the information we possess respecting our author. This voluminous poem consists of a series of paraphrastic versions and expositions of the Gospels of the day, illustrated by quotations from the Bible, St. Augustine, Ælfric and Beda. We have but a small portion of the work; this fragment, however, contains about 20000 verses, probably a tenth part of the whole, as out of the Series of Homilies, nothing is left beyond the text of the thirty-second.

There seems no reason to doubt that the MS. came into the possession of the University of Oxford in its present mutilated state. Orm doubtless completed his task:

Icc hafe sammnedd o þiss boc þa Goddspelless neh alle,

and the remainder may still lie buried in some English or continental library.

The style is simple, and devoid of poetical merit; the repetitions occasionally wearisome; but a tone of genuine piety and kind-hearted feeling pervades the work, that gradually gains upon the reader. The poem is written throughout in Verses of fifteen syllables, with a cesura after the eighth syllable and with a feminine conclusion, a thesis begins the verse, and after each arsis follows a monosyllabic thesis.[1] It has neither alliteration nor rhyme, and is

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Orm's orthography to Dr. Bosworth *or* Mr. Thorpe, although Dr. Bosworth himself (Preface to his larger Anglo-Saxon Dictionary p. xxiv.), cites Mr. Thorpe as the discoverer.

[1] In modern English the feminine conclusion is often sacrificed; we have both forms in the following verses from Shakspeare:

For often have you writ to her; and she, in modesty,
Or else for want of idle time, could not again reply;
Or fearing else some messenger, that might her mind discover,
Herself hath taught her love himself to write unto her lover.

Two Gent. of Ver. II. sc. I.

In our modern ballads the alternate cesuras and conclusions have their respective rhymes and the long verse is thus divided into two short ones:

Turn, gentle Hermit of the dale, and guide my lonely way
To where yon taper cheers the vale with hospitable ray.

Goldsmith.

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written without any intermixture of French words. Our author has paid great attention to his rhythm, by preserving the pronunciation of every syllable except that of the final *e,* which suffers elision before a vowel or aspirate. The pronunciation of *eo* as a monosyllable can hardly be called an exception, as the pronunciation was either in a state of transition or had already passed, from *eo* into *e*. The article *þe* and the negative *ne,* as also *to* prefixed to infinitives, frequently lose their final, before an initial vowel. The final *e,* of prepositions and adverbs, as also of the old dative, is frequently omitted altogether. In these cases attention should be paid to the metre; thus the Scandinavian (?) termination — *leȝȝc* is very convenient for the cesura at the eighth syllable, whilst the Saxon termination, in Orm (and Chaucer) — *nesse,* is equally convenient for the feminine fifteenth syllable of the whole long verse. But the most striking feature in Ormin's versification, of which he was, as the undoubted inventor, justly proud, was in the scientific treatment of the vowels. A long vowel is followed by only one consonant, a short one by two consonants.[1]

Another important peculiarity (from which some critics imagined they could deduce the locality of the poem), which our author has in common with the A. S. Chronicle, and in a less degree with Chaucer, is the change (with some exceptions) of the initial *þ* into *t,* after the finals *d, dd, t,* and *tt*. "Exceptions occur in compounded words, or when a word with the initial *þ* is separated by the metrical point from that which precedes it (Annd aȝȝ affterr þe Goddspell stannt *þatt tatt te* Goddspell meneþ. D. 33. 34.) or lastly, in some instances, when it takes the vowel *u* after the *þ*, as in *þu* and *þurrh*....."[2] "There are certain marks..... (which) take the form of the acute accent, and are found single, double, and threefold, whether followed by a vowel or con-

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Compare the metre of the following verses by Ciullo of Alcamo (about 1200):

Rosa fresca aulentíssima | ch' appari in ver l'estate,
le donne te disíano | pulzelle e maritate,
traemi d' este fócora | se t' este a bolontate &c.

quoted from Diez's Essay upon epic versification p. 108 subjoined to the Altromanische Sprachdenkmale. Bonn: 1846.

[1] There are doubtless some mistakes, but very few, considering the length of the work. Occasionally he substitutes the usual mark of a short syllable kĭne, kinne. The differences in this respect deserve to be carefully noted.

[2] Preface to the Ormulum p. lxxxi. lxxxii.

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sonant." The purport of these marks has not been distinctly ascertained. For the description of the MS. I must refer my readers to the Oxford Edition of the work. It will be sufficient to observe here that Orm uses two forms of the letter *g;* one to express the hard strong sound; for the soft sound he uses a letter resembling the Anglo-Saxon ȝ, that stumbling-block of so many Antiquaries. *H* is never found as an initial letter before consonants, nor after liquids, except perhaps burrhȝess and folhȝenn, the usual forms being burrȝhess and follȝhenn; and in lhude, which only occurs once.

CHAPTER II.

DATE AND LOCALITY OF THE ORMULUM.

We have seen that the English critics, who first noticed the Ormulum, supposed it to have been written in the eleventh or the twelfth century. This opinion could only be entertained by persons unacquainted with the later Anglo-Saxon, which, although exhibiting signs of breaking up soon after the Conquest, was for a long time far more tenacious of flexional forms than the languages which began gradually to dawn in England. It is now certain that a much later period must be assigned. "If," says Dr. White,[1] "we consider alone the character of the handwriting, the ink, and the material used by the scribe, we find reasons for placing the date of the MS. early in the thirteenth century, while the grammatical forms and structure of the language rather indicate a later period." The reader is alternately tantalized by forms which appear younger than some of the corresponding forms in Chaucer, whilst by far the greater number indicate a much earlier period. Competent critics have supposed that the absence of French words may have proceeded from Orm's desire to render his work intelligible to the common people, who, even to the present day, can hardly be said to have adopted the French elements in our language. But this argument is by no means decisive; until a comparatively late period,

[1] Preface to the Ormulum p. lxxii.

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the Saxon and the Norman-Saxon languages moved independently of each other. Who would believe that the following lines were written in "engliss of Kent," the high road to the Norman dominions of the kings of England, the county, of which the chief city is Canterbury, to which Chaucer's pilgrims wend?

Nou ich wille þet ẏe ẏwẏte hou hit is ẏwent
þet þis boc is ẏwrite mid engliss of Kent.
þis boc is ẏmad uor lewede men |
Vor uader | and uor moder | and uor oþer ken |
Ham uor to berȝe uram alle manẏere zen |
þet ine hare inwẏtte ne bleue no uoul wen.
Huo ase god is his name ẏzed |
þet þis boc made God him ẏeve þet bread
Of angles of hevene and þerto his red
And onderuonge his zaule huanne þet he is dẏad. Amen.

Ymende. þet þis boc is uolueld ine þe eue of þe holẏ apostles Symon an Judas | of ane broþer of þe choẏstre of saynt Austin of Canterberi | Ine þe yeare of oure lhordes beringe. 1340.[1] (This was written during the life time of Chaucer!!)

Until we have a local and chronological classification of Saxon MSS. or until the conclusion of the poem (which may probably throw some light upon this subject) shall have been discovered, we must rest satisfied with the opinion, that the Ormulum most probably belongs to the fourteenth century.

The question of the locality,[2] as well as of the date, of the MS., is not without its difficulties. Those who have paid attention to the dialect agree in

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[1] Cædmon. ed. Thorpe. Preface, p. xii.

[2] "In the "Liber Vitæ" of the Church of Durham, published by the Surtees Society in 1841, among other benefactors of the 13th. century, at p. 48, appear the names of Orm and Walter consecutively. The fact may present no more than a remarkable coincidence, but the notice of it, when we know so little of the brothers, may not be thought irrelevant at least by those who claim for the Ormulum a Northumbrian origin. It should be added that the late Mr. Garnett expressed to the editor his opinion, after examining the original MS. in the B. M. that the entry of the names of Orm and Walter, as well as of others both before and after them, was in the handwriting of the monk who had the custody of the book, and that it was not earlier than A. D. 1300." Preface to the Ormulum p. lxxii.

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assigning it to one of the Anglian [1] counties, but they vary as to the district. The late Mr. Garnett, who was familiar with its pages, was of opinion that "the Ormulum was written a hundred miles or upwards to the south of Durham, and considered Peterborough not an unlikely locality." Latham [2] classes it among "Northumbrian" productions. Guest, taking a lower range of limit, is "inclined to fix on some county north of Thames and south of Lincoln," and resting on the probability that the A. S. Chronicle, which contains the same permutation of þ as the Ormulum, was written by one of the monks of Peterborough, adds, "it is, by no means, unlikely, that Ormin lived in one of the neighbouring shires. The critics, who made him a native of the east of England, though they guessed in the dark, may not have guessed wrongly," [3] and says "The MS. may have been written at the close of the twelfth century." [4]

Dr. White, who, as Editor, has examined the whole MS. with more minuteness than his predecessors, cites in evidence of an Anglian origin, the preference for the simple instead of the complex and the close instead of the open vowels, e. g. *all, wharrfenn, seofenn, sefenn,* &c. for *eall, hweorfan, seofan;* he notices also the Scandinavianisms, e. g. *afledd, brixle, haȝherr, rowwst, scaldess, war,* &c. *at oferrdon, at hof;* the phrases *swa summ, aȝȝ occ aȝȝ*, the terminations — *leȝȝc* (?) and — *sunnd*, and *hallf feorþe* (3½), which the West Saxons would have written *feorþe healf*. "If the above evidence be of value, considering the existing difficulties attending the local classification both of MSS. and of dialects, there would seem to be more than conjectural grounds for placing Ormin's hearers in some district on the East coast of England where the dialect would be influenced by their Northumbrian and East Anglian neighbours." [5] Thus far all Dr. White's readers will concur with him, but when he adds,

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[1] East Anglia (the land of the Angles) includes Norfolk, Suffolk, Cambridge, and part of Bedfordshire. The country was conquered by the Danes in 883; and it was not completely brought back under subjection to the English crown till after the accession of Athelstane in 925. Peterborough is in the county of Northampton, which formed part of the Kingdom of Mercia, said to have been founded by Crida, whose followers were Angles, A. D. 585.

[2] In "The English Language," *first Ed.* p. 76, Latham says, "the birthplace of the author of the Ormulum is undetermined."

[3] History of English Rhythms, Vol. II. p. 209.

[4] History of English Rhythms, Vol. II. p. 410.

[5] Preface to the Ormulum, p. lxxvi. lxxviii.

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"the locality of Peterborough would not on these grounds, be inadmissible," I think he goes too far south.

The famous Abbey of *Medeshamstede,* afterwards Burh, (Buruh, Burg) and now a bishop's see (Peterborough) is 83 miles from London, in the County of Northampton, on the old Hull and Lincoln mail-road. It enjoyed the privileges of a Vice-popedom or second Rome, so at least says the A. S. Chronicle and cites a charter A. D. 656, "þus," says king Wulfere in this document, "ic wille freon þis minstre. þet hit ne be underþed buton Rome ane. and hider ic wille þet we secan sce Petre. ealle þa þa to Rome na mazen faren."[1] The Abbey was plundered and destroyed by the Danes and after having lain "buried in its ruins for the space of ninety six years," it was rebuilt and richly endowed in the latter half of the tenth century. We have, moreover, evidence that the monks of Burg were of the order of St. Benedict,[2] but the brothers Orm and Walter had "takenn an rezhellboc to follzhenn, swa summ Sannt Awwstin sette." D. 10. In the earlier part of the Chronicle, the name of St. Augustine is frequently mentioned; in the last 80 years, in which Gibson follows exclusively the Peterborough Chronicle, it is perhaps not mentioned at all, but the writer mentions with complacency that the land was full of monks who lived after the rule of St. Benedict.[3]

If we compare the language of the Chronicle from A. D. 1071 to A. D. 1154

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[1] Chronicon Saxonicum, ed. Gibson, Oxonii: 1692, p. 36. This charter is not genuine, nor is that of A. D. 963, p. 118, 119 (the Latin charter A. D. 972 is marked with an asterisk in Kemble's Codex Diplomaticus, No. DLXXV), but the privileges most probably existed. The MS. cited as *Laud* by Gibson (presented to the Bodleian by the Archbishop) and which alone furnishes the Text from A. D. 1071 to A. D. 1154, was doubtless written by the monks of Peterborough. I regret that I cannot consult Ingram's edition of the Chronicle.

[2] Dugdale, Monasticon Anglicanum. Ed. secunda &c. Londin.: 1682, p. 63—71, folio. Patrick in his Edition of Gunton's History of the Church of Peterburgh, London: 1686, folio, says, "In all probability the monks of this Church were brought under the rule of St. Benedict; when it was restored by King Edgar (972) and not till then," p. 246. And in an Indulgence, granted by Pope Innocent IV. (1250) in the seventh year of his Pontificate, allowing the Monks to cover their heads in time of Divine Service on account of the coldness of the place, we read, "Abbati Monasterii de Burgo Sancti Petri Ordinis Sancti Benedicti." Patrick, p. 161.

[3] Eac þis land wæs swiðe afilled mid munecan. and þa leofodan heora lif æfter scs. Benedictus rezule. A. D. 1086. We must not omit that many writers affirm the Benedictine order to have been brought into England by St. Augustine and his brethren, A. D. 596, others that it was but little known in England till King Edgar's time and never perfectly observed till after the Conquest.

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with that of the Ormulum, we shall find little in support of the opinion that this poem was written by a monk of Peterborough, but much negative evidence against it. Mr. Guest's chief argument seems to rest upon the circumstance that in both works *t* is substituted for þ, whenever it follows a word that ends in *d* or *t*. He owns, however, that this change is, "in some few cases," to be met with in *Southern* MSS.[1] But we find the same change in Chaucer, it occurs three times in the first six pages of my copy. Tyrwhitt says, "Atte is a dissyllable..... it has been frequently corrupted into *at the;* but in Chaucer it may, and, I think, should almost every where be restored. See vers. 125, 3934, 4303, where some MSS. have preserved the true readings."[2]

Dr. White, speaking of the Ormulum, says, "there is also for the most part a simplicity in grammatical forms and in the construction of sentences. All these may fairly be considered as phenomena indicating a less artificial, and therefore more advanced, stage of the language."[3] Among these phenomena he includes the genitives sing. *broþerr, faderr, moderr, hunngerr;* but these do not at all belong to the more advanced state of the language (i. e. in point of time), but are old instances of a law that prevailed before the separation of languages; masculines and feminines in *r* (vowel) lose their genitive sign in Sanscrit,[4] Old German (*althochdeutsch*) gen. are *fatar, pruodar, muotar;* Middle German gen. *vater, bruoder, muoter;* Anglo-Saxon gen. *fäder,*[5] *brôdhor, môdor;* Old Saxon gen. *fader, muoder, brôder,* as in the Ormulum. This simplicity of grammatical forms in the earlier stages of the language does not form the rule, but the exception. With reference to the other observations of Dr. White, I beg to offer the following remarks.

The preference for the simple instead of the complex, and for the close, instead of the open, vowels, can hardly be considered decisive in favour of an Anglian origin or as a sign of any peculiar dialect, but it is a general form of development of the later English languages.[6] The use of *that* and *þa* for the

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[1] History of English Rhythms, Vol. II. p. 193.

[2] Tyrwhitt's Chaucer, p. 197. Note on ver. 12542. [3] Preface to the Ormulum p. lxxiii.

[4] Bopp, Krit. Gramm. der sanskrita sprache in kürzerer fassung, p. 70, 2te Ausgabe. Berlin: 1845. Sanscrit words ending in a cons. reject flexional *s*, even in the Nomin. Bopp, p. 30.

[5] Gen. *fäderes* (but seldom). This rule gives way to the intrusion of *s* in Chaucer.

[6] Thus the name Eádweard, in the Charters of the eleventh Century, in Kemble's Cod. Dipl. is very often written *Eadwardus* in the Latin, and *Eádward* in the Saxon, Charters. I do not

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def. article and personal pronoun *they* is likewise no proof of a northern origin, but may also be attributed to the general breaking up of the Anglo-Saxon.

If the Ormulum were written by a monk of Peterborough, how can we account for the absence of the prefix ȝ*e*, which only occurs once as a participial form, ȝ*ehaten?* whereas it is very frequently to be met with in the Peterborough Chronicle. In some few cases, in the Ormulum, *i* is substituted for ȝ*e*, *imæne, istanedd, iwhillc, iwiss.*[1]

Whence comes it that in the Chronicle we find no Scandinavianisms? If, as Tyrwhitt and Guest assume, the Ormulum were written in the twelfth century, and Peterborough "not inadmissible," we should expect as many Scandinavianisms in the one as in the other. If, as I think there can be no doubt, the Chronicle is older than the Ormulum, then we might expect to find more Scandinavianisms in the older work, inasmuch as it was written at a time less remote from the influence of the Danish sway. But we find none.

That the Chronicle, even in the Annals of the last century which it records, is older than the Ormulum, can hardly be doubted, if we consider the language of the two works. In the former the language is corrupt and the flexional forms confused, but the A. S. forms still exist (in the Ormulum the substantive flexions are almost as simple as in modern English); the prepositions, although exhibiting frequently a tendency to govern the accusative, mostly retain their A. S. character; the preposition *on* gives way, but very slowly, to the preposition *in*, which, at a very early stage of the A. S. language,[2] it had driven from the field (the preposition *in* occurs very frequently in the Ormulum); I doubt if the prep. *til*,[3] is to be found in the Chronicle at all. These reasons seem to me conclusive as to priority of time.

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recollect to have seen the name written Edward, although Gibson says, "Testem habemus *Edwardi* Confessoris Numisma, in quo Regis istius nomen *Edward* exaratur; cùm tamen nominis origo et antiqua scriptio *Eadweard* postulent. Ejusdem numismatis pars adversa, in qua *Lefwine* scriptum conspicitur pro Leofwine, idem testatur." Chron. Sax. præfatio s. p.

[1] In Chaucer there are perhaps nearly a hundred participles with the prefix *y* (A. S. ȝ*e*) e. g. *y-beried* &c.

[2] Die ältesten ags. denkmähler gebrauchen noch die præp. *in* (allmählig wird sie durch *on* = ahd. *ana* vertreten). Grimm, 2, 759.

[3] *til* was most probably introduced by the Danes (see Grimm, 3, 257), but seems soon to have obtained a footing in the island; we find it = *to* in Chaucer, it is (as prep.) still very common in Scotch.

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In fact, we may assert that the peculiarities of language (or dialect), characteristic of the Chronicle, are not to be found in the Ormulum, nor are those of the poem to be met with in the former work. I am decidedly of opinion that the Ormulum was not written by a monk of Peterborough and that the language in which it was written, belongs to a more northern district; but to which side of the Humber, I leave to abler judges to determine.[1]

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[1] It may, perhaps, not be uninteresting to compare Chaucer's imitation of a Northern Dialect of his time (supposed to be Yorkshire), although such imitations must be read with great caution. In the Reve's Tale (Tyrwhitt's Chaucer p. 30, 33. vv. 3919—4322) two "yonge poure scoleres" play a part:

Of o toun were they born, that highte Strother,
Fer in the North, I can not tellen where.

The reader must not expect a detailed account of the Plot; suffice it to say, that it is from Boccaccio: John highte that on, and Alein highte that other. I have given the Northern words and phrases in Italics.

John loquitur: Him *behoves* serve himself that has *na* swain
Or elles he is a fool, as clerkes sain.
Swa werkes ay the wanges in his hed:
And therefore *is I* come, and eke Alein,
To grind our corn and cary it *hame* agein.
I pray you spede us *henen* that ye may.
Alein loquitur: John, and wolt thou *swa?*
Then wol I be benethe by my croun,
And see how that the mele *falles* adoun
In til the trogh, that shall be my disport:
For, John, in faith I may ben of your sort;
I is as ill a miller as *is ye.*
John loquitur: Our hors is lost: Alein, for Goddes *banes,*
Step on thy feet: come *of,* man, al at *anes.*

Lay doun thy swerd, and I shall min *alswa*
By Goddes *saule* he shal not scape us *bathe.*
Why ne had thou put the *capel* (?) in the *lathe* (?).

Now are we driven *til hething* and *til* scorne.
Alein loquitur: Lo *whilke* a complin is *ymell* hem alle.
Wha herkned ever *slike* a *ferly* thing?

And when this jape is *tald* another day.
I is thin *awen* clerk, so have I hele.
That was ymaked of thin owen mele
Which that I *halpe* my fader for to stele.

The resemblance between some of the words in this and the dialect of the Ormulum is striking, but not less so is the contrast, so that the dialects of the North must have differed considerably from each other.

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CHAPTER III.

ORMULUM. THE DEDICATION, TEXT.

Nu, broþerr Wallterr, broþerr min affterr þe flæshess kinde;
Annd broþerr min i Crisstenndom þurrh fulluhht annd þurrh trowwþe;
Annd broþerr min i Godess hus ȝe̅t o þe þride wise,
þurrh þatt witt hafenn takenn ba an reȝhellboc to follȝhenn,
Unnderr kanunnkess had annd lif, swa summ Sannt Awwstin sette;
Icc hafe don swa summ þu badd, annd forþedd te þin wille,
Icc hafe wennd inntill Ennglissh Goddspelless hallȝhe láre,
Affterr þatt little witt tatt me min Drihhtin hafeþþ lenedd.
þu þohhtesst tatt itt mihhte wel till mikell frame turrnenn,
ȝiff Ennglissh follk, forr lufe off Crist, itt wollde ȝerne lernenn,
Annd follȝhenn itt, annd fillenn itt wiþþ þohht, wiþþ word, wiþþ dede.
Annd forrþi ȝerrndesst tu þatt icc þiss werrc þe shollde wirrkenn;
Annd icc itt hafe forþedd te, acc all þurrh Cristess hellpe;
Annd unnc birrþ baþe þannkenn Crist þatt itt iss brohht till ende.
Icc hafe sammnedd o þiss boċ þa Goddspelless neh alle,
þatt sinndenn o þe messeboc inn all þe ȝer att messe.
Annd aȝȝ affterr þe Goddspell stannt þatt tatt te Goddspell meneþþ,
þatt mann birrþ spellenn to þe follc off þeȝȝre sawle nede;
Annd ȝe̅tt tær tekenn mare inoh þu shallt tæronne findenn,
Off þatt tatt Cristess hallȝhe þed birrþ trowwenn wel annd follȝhenn.
Icc hafe sett her o þiss boc amang Goddspelless wordess,
All þurrh me sellfenn, maniȝ word þe ríme swa to fillenn;
Acc þu shallt findenn þatt min word, eȝȝwhær þær itt iss ekedd,
Maȝȝ hellpenn þa þatt redenn itt to sen annd tunnderrstanndenn;
All þess te bettre hu þeȝȝm birrþ þe Goddspell unnderrstanndenn.
Annd forrþi trowwe icc þatt te birrþ wel þolenn mine wordess,
Eȝȝwhær þær þu shallt findenn hemm amang Goddspelless wordess.
Forr whase mo̅t to læwedd follc larspell off Goddspell tellenn,
He mo̅t wel ekenn maniȝ word amang Goddspelless wordess.

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Now, brother Walter, brother mine, after nature of the flesh,
And brother mine in Christendom by baptism and by faith,
And brother mine in God's house yet on the third wise,
For that we two have taken both one rule-book to follow
In the Canon's rank and life e'en as Saint Austin ruled,
I have done even as thou bad'st and furthered thee thy will,
I have turned into English the Gospel's holy lore,
After the little knowledge that to me my Lord hath lent.
Thou thoughtest that it might full well to mickle profit turn
If English folk for love of Christ it willingly would learn
And follow it and practise it in thought, in word, in deed.
And therefore yearn'dest thou that I this work for thee should work;
And I have done it here for thee but all through Christ his help;
And it befits us both thank Christ that it is brought to end.
I have collected in this book the Gospels well nigh all,
As they are in the mass-book in all the year for mass.
And aye after the Gospel stands that which the Gospel meaneth,
That we should preach unto the folk of their souls' need;
And yet thereto eke more enough thou shalt yet find therein,
Of that which Christ his holy flock should well believe and follow.
I have here written in this book among the Gospel's words,
All of myself, full many a word the metre so to fill;
But thou shalt find that yet my word wherever it is eked,
May help out him that readeth it to see and to understand;
How all the better it them befits the Gospel to understand.
Therefore, I trust, it thee befits to bear with all my words,
Wherever thou shalt find of them among the Gospel's words.
For whoso would to the lay folk the Gospel's doctrine preach,
He must eke out full many a word among the Gospel's words.

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Annd icc ne mihhte nohht min ferrs aȝȝ wiþþ Goddspelless wordess
Wel fillenn all, annd all forrþi shollde icc wel offte nede
Amang Goddspelless wordess don min word, min ferrs to fillenn.
Annd te bitæche icc off þiss boc, heh wikenn alls itt semeþþ,
All to þurrhsekenn illc an ferrs, annd to þurrhlokenn offte
þatt upponn all þiss boc ne be nan word ȝæn Cristess lare,
Nan word tatt swiþe wel ne be to trowwenn annd to follȝhenn.
Witt shulenn tredenn unnderrfō̆t annd all þwerrt ūt forrwerrpenn
þe dom off all þatt laþe flocc þatt iss þurrh niþ forrblendedd,
þatt tæleþþ þatt to lofenn iss, þurrh niþfull modiȝnesse.
þeȝȝ shulenn lǽtenn hæþeliȝ off unnkerr swinnc, lef broþerr;
Annd all þeȝȝ shulenn takenn itt onn unnitt annd onn idell;
Acc nohht þurrh skill, acc all þurrh niþ, annd all þurrh þeȝȝre sinne.
Annd unnc birrþ biddenn Godd tatt he forrȝife hemm hĕre sinne;
Annd unnc birrþ baþe lofenn Godd off þatt itt wass bigunnenn,
Annd þannkenn Godd tatt itt iss brohht till ende, þurrh hiss hellpe;
Forr itt maȝȝ hellpenn alle þa þatt bliþelike itt herenn,
Annd lufenn itt, annd follȝhenn itt wiþþ þohht, wiþþ word, wiþþ dede.
Annd whase wilenn shall þiss boc efft oþerr siþe writenn,
Himm bidde icc þatt hē̆t wríte rihht, swa summ þiss boc himm tæcheþþ,
All þwerrt ūt affterr þatt itt iss uppo þiss firrste bisne,
Wiþþ all swillc ríme alls her iss sett, wiþþ all se fele wordess;
Annd tatt he loke wel þatt he an bocstaff wríte twiȝȝess,
Eȝȝwhær þær itt uppo þiss boc iss wrĭtenn o þatt wise.
Loke he well þatt hē̆t write swa, forr he ne maȝȝ nohht elless
Onn Ennglissh wrítenn rihht te word, þatt wite he wel to soþe.
Annd ȝiff mann wile wĭtenn whi icc hafe don þiss dede,
Whi icc till Ennglissh hafe wennd Goddspelless hallȝhe lare;
Icc hafe itt don forrþi þatt all Crisstene follkess berrhless
Iss lang uppo þatt an, þatt teȝȝ Goddspelless hallȝhe lare
Wiþþ fulle mahhte follȝhe rihht þurrh þohht, þurrh word, þurrh dede.
Forr all þatt æfre onn erþe iss ned Crisstene follc to follȝhenn
I trowwþe, i dede, all tæcheþþ hemm Goddspelless hallȝhe lare.
Annd forrþi whase lerneþþ itt annd follȝheþþ itt wiþþ dede,

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But I could not in this my verse aye with the Gospel's words
Well fill up all, and all for that I should full often need
Among the Gospel's words to put my word, my verse to fill.
And thee entrust I of this book, high office though it seemeth,
All to examine every verse and to look through it often
That here in all this book there be no word 'gainst Christ his lore,
No word that it be not full sooth for to believe and follow.
We two should tread under our foot and all out from us cast
The doom of all that loathsome flock that is with envy blinded,
That blameth what is to be praised through envious moodiness.
For they will judge all scornfully our labour, brother dear;
And all they will consider it as useless and as idle;
But not through skill, but all through hate, and all through their sins.
And it befits us pray to God that he forgive their sins;
And it befits us both praise God for that it was begun,
And to thank God that it is brought to end, all through his help;
For it can surely help all those that blithely it hear,
And love it and will follow it in thought, in word, in deed.
And whoso shall wish this my book another time to write,
I pray him that he write it right e'en as this book him teacheth,
All throughout, just as it here is in this first example,
With all such metre as here is set with just so many words;
And that he look well to't that he write every letter twice,
Wherever it in this my book is written on that wise.
Let him take care to write it so or else he never will
In English write the word quite right that wit he well, for sooth.
And if a man will know for why I thus have done this deed,
Why I to English here have turn'd the Gospel's holy lore;
I have it done for this, that all the Christian folk's salvation
Is long of that alone, that they the Gospel's holy lore
With all their might may follow right in thought, in word, in deed.
For all that e'er on earth is need for Christian folks to follow
In truth, in deed, all teacheth them the Gospel's holy lore.
And therefore whoso learneth it and followeth it in deed,

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He shall onn ende wurrþi ben þurrh Godd to wurrþenn borrȝhenn.
Annd tærfore hafe icc turrnedd itt inntill Ennglisshe spæche,
Forr þatt I wollde bliþeliȝ þatt all Ennglisshe lede
Wiþþ ære shollde lisstenn itt wiþþ herrte shollde itt trowwenn,
Wiþþ tunge shollde spellenn itt wiþþ dede shollde itt follȝhenn,
To winnenn unnderr Crisstenndom att God soþ sawle berrhless.
Annd ȝiff þeȝȝ wilenn herenn itt annd follȝhenn itt wiþþ dede,
Icc hafe hemm hollpenn unnderr Crist to winnenn þeȝȝre berrhless.
Annd I shall hafenn forr min swinnc god læn att God onn ennde,
ȝiff þatt I, forr þe lufe off Godd annd forr þe mede off heffne,
Hemm hafe itt inntill Ennglissh wennd forr þeȝȝre sawle nede.
Annd ȝiff þeȝȝ all forrwerrpenn itt, itt turneþþ hemm till sinne,
Annd I shall hafenn addledd me þe Laferrd Cristess are,
þurrh þatt icc hafe hemm wrohht tiss boc to þeȝȝre sawle nede,
þohh þatt teȝȝ all forrwerrpenn itt þurrh þeȝȝre modiȝnesse.

Goddspell onn Ennȝlissh nemmnedd iss god word, annd god tiþennde,
God errnde, forrþi þatt itt wass þurrh hallȝhe Goddspellwrihhtess
All wrohht annd wrītenn uppo boc off Cristess firste come,
Off hu soþ Godd wass wurrþenn mann forr all mannkinne nede,
Annd off þatt mannkinn þurrh hiss dæþ wass lesedd ūt off helle,
Annd off þatt he wisslike ras þe þridde daȝȝ off dæþe,
Annd off þatt he wisslike stah þa siþþenn upp till heffne,
Annd off þatt he shall cumenn efft to demenn alle þede,
Annd forr to ȝeldenn iwhillc mann affterr hiss aȝhenn dede.
Off all þiss god uss brinngeþþ word annd errnde annd god tiþennde
Goddspell, annd forrþi maȝȝ itt wel god errnde ben ȝehatenn.
Forr mann maȝȝ uppo Goddspellboc godnessess findenn seffne
þatt ure Laferrd Jesu Crist uss hafeþþ don onn erþe
þurrh þatt he comm to manne, annd þurrh þatt he warrþ mann onn erþe.

Forr an godnesse uss hafeþþ don þe Laferrd Crist onn erþe,
þurrh þatt he comm to wurrþenn mann forr all mannkinne nede.
Oþerr godnesse uss hafeþþ don þe Laferrd Crist onn erþe,

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He shall at th'end be worthy found through God's grace to be saved.
And therefore have I turned it into the English speech,
For that I would right blithely have all the English people
With their ears listen unto it, with their hearts it believe,
With their tongues preach it zealously, and follow it with deeds,
Here under Christendom to win of God sooth soul's salvation.
And if they listen unto it and follow it with deeds,
I have them holpen under Christ to win their soul's salvation
And I shall for my labour have good meed of God at last,
If that I, for the love of God and for the meed of Heav'n,
For them have it to English turn'd for their soul's needs.
And if they should reject it all it will become their sin,
And I shall have gain'd for myself the Lord Christ his grace,
For that I wrought for them this book to their soul's needs,
Though that they should reject it all through sinful moodiness.

Gospel in English named is good tidings and good word,
Good message too, because it was by holy Gospel writers
All wrought and written in the book how Christ first came on earth,
How that, sooth God, he was made man for the needs of all mankind,
And how that mankind through his death was loosed out of hell,
And how that he for certain rose the third day up from death,
And how that he for certain then ascended into heav'n,
And how that he shall come again for to judge all mankind,
And for to give to every man, after his own deeds.
Of all this good us bringeth word, message and tidings good
The Gospel, therefore it may well good message be proclaimed.
For we can in the Gospel-book goodnesses seven find
That our Lord Jesus Christ hath done to us on earth
In that he came among mankind and man became on earth.

For one goodness to us hath done the Lord Christ on earth,
That he did here become a man for the needs of all mankind.
An other good to us hath done the Lord Christ on earth,

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þurrh þatt he wass i flumm Jordan fullhtnedd for ure nede;
Forr þatt he wollde uss waterrkinn till ure fulluhht hallȝhenn,
þurrh þatt he wollde ben himm sellf onn erþe i waterr fullhtnedd.
þe þridde god uss hafeþþ don þe Laferrd Crist onn erþe,
þurrh þatt he ȝaff hiss aȝhenn lif wiþþ all hiss fulle wille,
To þolenn dæþþ o rodetre sacclæs wiþþutenn wrihhte,
To lesenn mannkinn þurrh hiss dæþ ūt off þe defless walde.
þe ferþe god uss hafeþþ don þe Laferrd Crist onn erþe,
þurrh þatt hiss hallȝhe sawle stah fra rode dun till helle,
To tăkenn ūtt off helle wa þa gode sawless alle,
þatt haffdenn cwemmd himm i þiss lif þurrh soþ unnshaþiȝnesse.
þe fifte god uss hafeþþ don þe Laferrd Crist onn erþe,
þurrh þatt he ras forr ure god þe þridde daȝȝ off dæþe,
Annd lēt te posstless sen himm wel inn hiss mennisske kinde;
Forr þatt he wollde fesstnenn swa soþ trowwþe i þeȝȝre bresstess
Off þatt he, wiss to fulle soþ, wass risenn upp off dæþe,
Annd i þatt illke flæsh þatt wass forr uss o rode naȝȝledd;
Forr þatt he wollde fesstnenn wel þiss trowwþe i þeȝȝre bresstess,
He lēt te posstless sen himm wel well offte siþe onn erþe,
Wiþþinnenn daȝȝess fowwerrtiȝ fra þatt he ras off dæþe.
þe sexte god uss hafeþþ don þe Laferrd Crist onn erþe,
þurrh þatt he stah forr ure god upp inntill heffness blisse,
Annd sennde siþþenn Haliȝ Gast till hise Lerninngcnihhtess,
To frofrenn annd to beldenn hemm to stanndenn ȝæn þe defell,
To gifenn hemm god witt inoh off all hiss hallȝhe lare,
To gifenn hemm god lusst, god mahht, to þolenn alle wawenn,
All forr þe lufe off Godd, annd nohht forr erþliȝ loff to winnenn.
þe seffnde god uss shall ȝētt don þe Laferrd Crist onn ennde,
þurrh þatt he shall o Domess daȝȝ uss gifenn heffness blisse,
ȝiff þatt we shulenn wurrþi ben to findenn Godess are.

þuss hafeþþ ure Laferrd Crist uss don godnessess seffne,
þurrh þatt tatt he to manne comm to wurrþenn mann onn erþe.
Annd o þatt hallȝhe boc þatt iss Apokalypsis nemmnedd

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That he was there in Jordan stream baptised for our needs;
For he would for us waterkind to baptism consecrate,
By this, that he would be himself baptised on earth in water.
And the third good to us hath done the Lord Christ on earth,
For that he gave up his own life with all his own full will,
To suffer death on the rood tree guiltless and without sin,
To loose all mankind through his death out of the devil's pow'r.
And the fourth good to us hath done the Lord Christ on earth,
For that his holy soul went down from the roodtree to hell,
Out of hell's torments for to take the good souls all,
That him had served in this life by their sooth guiltlessness.
And the fifth good to us hath done the Lord Christ on earth,
For that he rose up for our good on the third day from death,
And let the Apostles see him well in his human nature;
Because he would establish so sooth faith in all their breasts
That he, for certain, to full sooth was risen up from death,
And in that same flesh that he was for us nailed to the rood;
Because he would establish well this faith in all their breasts,
He let the Apostles see him well full often since on earth,
Within the space of forty days that he rose up from death.
And the sixth good to us hath done the Lord Christ on earth,
For that he rose up for our good into the bliss of heav'n,
And sent from thence the Holy Ghost unto his disciples,
To comfort them, to bolden them to stand against the devil,
To give them knowledge good enough of all his holy lore,
To give them good will and good pow'r for to endure all woes,
All for the love of God and not for to win earthly praise.
And the seventh good to us shall do the Lord Christ at the end,
Because he will on Doom's Day give to us heaven's bliss,
If that we shall be found to be worthy the grace of God.

Thus hath our Lord Jesus Christ done us goodnesses seven,
In that he came among mankind to be a man on earth.
And in that holy book that is Apocalypsis named

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Uss wrā̆t te posstell Sannt Johan, þurrh Haliȝ Gastess lare,
þatt he sahh upp inn heffne an boc · bisett wiþþ seffne innsezȝless,
Annd sperrd swa swiþe wel þatt itt ne mihhte nan wihht oppnenn
Wiþþutenn Godess hallȝhe Lamb þatt he sahh ec inn heffne.
Annd þurrh þa seffne innsezȝless wass rihht swiþe wel bitacnedd
þatt sefennfalld godlezȝc þatt Crist uss dide þurrh hiss come;
Annd tatt nan wihht ne mihhte nohht oppnenn þa seffne innsezȝless
Wiþþutenn Godess Lamb, þatt comm, forr þatt itt shollde tacnenn
þatt nan wihht, nan enngell, nan mann, ne naness kinness shaffte,
Ne mihhte þurrh himm sellfenn þa seffne godnessess shæwenn
O mannkinn, swa þatt itt mannkinn off helle mihhte lesenn,
Ne gifenn mannkinn lusst, ne mahht, to winnenn heffness blisse.

Annd all all swa se Godess Lamb all þurrh hiss aȝhenn mahhte
Lihhtlike mihhte annd wel inoh þa seffne innsezȝless oppnenn,
All swa þe Laferrd Jesu Crist all þurrh hiss aȝhenn mahhte,
Wiþþ Faderr annd wiþþ Haliȝ Gast an Godd annd all an kinde,
All swa rihht he lihhtlike inoh annd wel wiþþ alle mihhte
O mannkinn þurrh himm sellfenn þa seffne godnessess shæwenn,
Swa þatt he mannkinn wel inoh off helle mihhte lesenn;
Annd gifen mannkinn lufe annd lusst, annd mahht annd witt annd wille,
To stanndenn inn to cwemenn Godd, to wīnenn heffness blisse.
Annd forr þatt haliȝ Goddspellboc all þiss godnesse uss shæweþþ;
Thiss sefennfald godlezȝc þatt Crist uss dide þurrh hiss are,
Forrþi birrþ all Crisstene follc Goddspelless lare follȝhenn.
Annd tærfore hafe icc turrnedd itt inntill Ennglisshe spæche,
Forr þatt I wollde bliþeliȝ þatt all Ennglisshe lede
Wiþþ ære shollde lisstenn itt wiþþ herrte shollde itt trowwenn,
Wiþþ tunge shollde spellenn itt, wiþþ dede shollde itt follȝhenn,
To winnenn unnderr Crisstenndom att Crist soþ sawle berrhless.
Annd Godd Allmahhtiȝ ȝife uss mahht annd lusst annd witt annd wille
To follȝhenn þiss Ennglisshe boc þatt all iss haliȝ lare,
Swa þatt we motenn wurrþi ben to brukenn heffness blisse.

Am(æn) Am(æn) Am(æn).

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The Apostle Saint John wrote to us through the Holy Ghost his lore,
That he saw up in heaven a book all seal'd with seven seals,
And closed so fast and well that it none could be found to open,
Except alone God's Holy Lamb that he saw eke in heaven.
And by those seven seals it was right truly well betoken'd
The sevenfold good that Jesu Christ did to us by his coming.
And that no man was found, who could open those seven seals
Except God's Lamb alone, that was that it should well betoken
That no being, nor angel, man, nor any kind of creature,
Was able, through himself alone, that sevenfold good to shew
To mankind, so that it mankind out of hell-power could loose,
Nor give mankind good will, or might to gain the bliss of heav'n.

And as the Lamb of God alone all through his own power
Easily could and well enough the seven seals there open,
Ev'n so the Lord Jesus Christ all through his own power,
With Father and with Holy Ghost one God and all one nature,
Ev'n so he easily enough and all through his own power
To mankind through himself alone the sevenfold good could shew,
So that he mankind well enough out of hell-pow'r could loose,
And give mankind both longing love, and power, knowledge, will,
To persevere in pleasing God to gain the bliss of heav'n.
And as the Holy Gospel-Book this goodness sheweth us,
This sevenfold good that Jesu Christ did to us through his grace,
Therefore 't befits all Christian folk follow the Gospel's lore,
And therefore have I turned it into the English speech,
For that I would right blithely have all the English people
With their ears listen unto it, with their hearts it believe,
With their tongues preach it zealously, and follow it with deeds,
Here under Christendom to win of Christ sooth soul's salvation.
And God Almighty give us pow'r and knowledge, love and will
To follow well this English book that all is holy lore,
So that we all may worthy be to enjoy the bliss of heav'n.

Amen Amen Amen.

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Icc þatt tiss Ennglissh hafe sett Ennglisshe menn to lare,
Icc wass þær þær I crisstnedd wass Ormin bi name nemmnedd.
Annd icc Ormin full innwarrdliȝ wiþþ muþ annd ec wiþþ herrte
Her bidde þa Crisstene menn þatt herenn oþerr rédenn
þiss boc, hemm bidde icc her þatt teȝȝ forr me þiss bede biddenn, 165
þatt broþerr þatt tiss EnnȝIissh writt allræresst wrātt annd wrohhte,
þatt broþerr forr hiss swinnc to læn soþ blisse mōte findenn. Am(æn).

CHAPTER IV.

WORD-LORE.

Indef. Article. The substantive appears much more frequently without the article, when, in Chaucer or in modern English;[1] the indefinite or the definite article would be prefixed; the indef. art., when used, presents no difficulty; its forms are interesting as a proof of the transitional state of the language.

(A. S. I do not notice the indef. art. till late in A. S. Chron. A. D. 1086 an man, A. D. 1096 an selcuð steorra, A. D. 1114 an munec mid him, Warner wæs ȝehaten.)

Nom. An preost wass onn Herodess daȝȝ, 109. An wennchell þatt iss Jesu Crist, 3356. a mikell here off enngleþeod wass cumen ūt off heoffne, 3371.

Acc. annd haffde an duhhtiȝ wif, 113. forr þatt he wollde nohht onn ane wise gilltenn, 3110. off ænne mann,[2] 9197. ȝe shulenn findenn ænne child, 3364. annd itt iss in a cribbe leȝȝd, 3366. annd leȝȝde himm inn an cribbe, 3321. wiþþ clutess inn ann cribbe, 3327. We find even: *An new* king forr to sekenn, 7149.

Gen. inn aness weress hewe, 2172. inn an manness like, 5813. in aness cullfress like, 10677. wass inn ann kalfess like, 5851. þurrh an kingess waȝȝn,

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[1] In these cases a reference to A. S. prose writings, particularly the A. S. Gospels, often strikingly illustrates Orm's phraseology.

[2] Dr. White calls this the genitive, I assume that the prepositions govern the acc. I find in the A. S. Chronicle, "He com first to *þone* king. A. D. 1125. and wæran under-fangen of *þone* Pape. A. D. 1125.

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I, that this English here have set for Englishmen to learn,
I was there, where I christen'd was, Ormin by name nam'd.
And I Ormin full inwardly with mouth and eke with heart
Here pray that all those Christian men that either hear or read
This book, I pray them here that they for me this pray'r will pray, 165
That brother that this English book first of all wrote and wrought,
That brother, for his labour's meed the bliss of heav'n may find. Amen.

5912. an kinness neddre iss vipera ȝehatenn, 9759. an oþerr kinness lif, 7519. off aness kinness neddress, 17410. We find these forms in *nan, na* (ne an, ne a); gen. naness, nan; acc. nænne, nan, na.

Def. Article is invariable; *nom.* and *acc.* require no proof; *gen.* affterr þe flæshess kinde; *dat.?* þe blinde ȝaff he wel to sen, 15498.[1] We frequently find *þatt* and *þa* (plur.) employed in this sense (A. S.), wærenn alle þe prestess off tweȝȝenn prestess annd tatt an..... wass nemmnedd Eleazar annd Ytamar wass he þatt oþerr[2] nemmnedd, 483—6. þatt Herode king lẽt slæn *þa* little barrness, 8040. þatt sloh *þe* little barrness, 19588.

Substantive. The most remarkable substantives are those which end in — *leȝȝc*[3] and — *nesse;* the former are indeclinable, or have but one form for *nom.* and *acc.* sing.; the latter are declined like the other substantives — *nesse,* gen. and plur. — *nessess.* That these substantives occur more frequently in the

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[1] Such examples must soon have destroyed all feeling for the dative. Compare: and iæf *hine* þone eorldom. A. S. Chronicle A. D. 1127.

[2] Of which the eldest sone highte Algarsif, That other was ycleped Camballo. Chaucer C. T. 10345. God ẏeue him *þet* bread of angles of heuene; "enngliss of Kent" of the year 1340. See p. 8.

[3] Is — *leȝȝc* in our poem to be considered as a Scandinavianism or A. Saxonism? See Grimm 2, 503 and compare the examples in Rask's Icelandic Grammar (translated by Dasent, London and Frankfort: 1843), p. 156.

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acc. arises from their signification, which is more adapted to express the obj. relations than the subject. The advantages of two such forms for the metre, the one for the cesura, and the other for the feminine *e*, for the conclusion of the long verse, are obvious and Orm has unsparingly availed himself of them. In the same verse one forms the cesura, the other the conclusion.

Giff þatt tu follȝhesst soþmeocleȝȝc annd soþ unnshaþiȝnesse, 1170. Compare meocleȝȝc, meocnesse; clænnleȝȝc, clænnesse; rihhtwisleȝȝc, rihhtwisnesse. I believe we may assume but one declension for all genders; nom. acc. —; gen. and plur. — *ess*. Feminine nouns still occasionally resist the intrusion of gen. — *ess*, but even sawle, although frequently gen., occasionally assumes the form sawless. I need hardly observe that when the subst. terminates in *e*, only *ss* is added. The gen. plur. rarely omits the *ss*. The following peculiarities and anomalies seem worthy of notice; including those forms which assume or retain *e*, in the accusative, dative? or after a preposition. Subst. in *f* retain *f* under all circumstances, *bocstaff*, plur. *bocstafess*. Compare the subst. in *eo* with A. S. and Old German (*althochdeutsch*): annd buȝhenn himm o *cnewwe*, 6627. nom. plur. cnes, acc. annd fellenn dun o cnewwess (compare A. S. strong neut. cnëów, gen. cnëówes) *fictre*. *treo*, gen. treowwess, plur. treos. tres, trewwess. Old German (*althochdeutsch*) chnëo, chnewes; treo, trewes.

Subst. which end in *ell*,[1] *enn*, *err*, lose the *e* before the *n*: *dækenn*, plur. dæcness; *deofell*, defell, gen. and plur. deofless, defless. dohhtress (the sing. doubtless *dohhterr*, is imperfect in the MS., 19833), *enngell*. *wasstme* elides *e* also sing.

Exc. allderrmann, plur. allderrmenn, Ellderrnemanness, 1213. gen.? or comp.? *asse*, inn asse cribbe, 3711. *bærn*, nom. plur. barness *n.?* gen. acc., þatt wærenn Noþess bærn, 6808. i min *bedd*, 2970. þær þeȝȝ o bedde slepptenn, 6495. *bennche* acc. bennkess. *blettcinng*, *blettsinng*, *blettsinȝe*, occurs acc. perhaps only three times, and is spelt differently each time. *boc*, gen. plur. bokess. o bok, o boke; once with *inn*, bilapped inn all þat boc, 14268. *bodiȝ* takes no flexion, þin bodiȝ mahhte, 5005. þurrh þin bodiȝ dede, 5011. *dede*, alle clene dedess, 1595. annd tohh sahh he þe Laferrd Crist don miccle mare dede þann

[1] Strong masc. A. S. formed with —l, —m, —n, —r, —ing, —els (recels A. S. reccless, recless. Orm) and several other formations elide the formative vowel, but not invariably; see Grimm 1, 639.

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aniȝ mann, 12418. *broþerr,* plur. breþre, gen. hiss aȝhenn *broþerr* wif, 19601. *child,* gen. — ess, plur. chilldre, wiþþ child, wiþþ childe. *daȝȝ,* gen. and plur. daȝhess, daȝȝess. *deor, der,* plur. deor, der, deoress (Engl. only *deer*). Crist, all *enngleþeode* king, 3904. *eȝhe,* plur. eȝhne, ehne, ehhne. *faderr,* indecl. till þeȝȝre faderr (gen. plur.) herrte, 186. *flod,* uppo flode. *fot,* plur. fet, unnderr-fot, D. 73. annd tredenn himm wiþþ fote. forr *gillt,* gillte. forr *god,* gode. *godd*[1] *may* be plural in the following verse, annd hæþenn *godd* forrwerrpe annd lefe on *an* Allmahhtiȝ Godd, 4392. as in Old German *abgot* is sometimes neuter and indeclinable in the plural. o rihht *hallf,* 144. com dun o Godess hallfe, 624. o tweȝȝenn hallfe, 5125. *follc,* gen. follkess; forr alle follke nede, 5293. *freond,* n. acc., plur. n. d. acc. *freondess,* gen. plur. *king,* gen. and plur. kingess; forr Criste iss allre kinge king, 3588. *le* (lion), gen. leness, leoness, leuness. *leode,* lede, led, sing. and plur. *loff,* lof, Drihhtin to lofe[2] annd wurrþe (this phrase occurs several times, the *e* cannot be used for the sake of the metre). *mahht,* plur. — ess, gen. allre mahhte moderr, 4977. allre mahhte rote,[3] 4976. *mann,* gen. — ess, plur. menn; gen. plur. biforenn menness eȝhne, 386. biforenn, fra, to, manne. *moderr,* indecl. inn hiss moderr wambe, 168. *moneþþ,* indecl. *nede* (ned), sing. plur.? *sand,* uppo þe driȝȝe sandess,[4] 14805. *sawle,* plur. — ss; gen. of þeȝȝre sawle nede, D. 36. off ure sawle nede, 244. off ȝure sawless[5] nede, 254. forrleoseþ sawless soþe lihht, 6588. *scribe,* wæren scribe ȝehaten (Lat. plur.), 7215. shaffte, shafftess; gen. plur. *shaffte,* forr ȝho iss allre shaffte cwen, 2159. i shafftess onnlicnesse, 19444. annd i þa fowwre shafftess niss, 17541 (the form *shopte* seems only to occur gen. plur.). gen. sing. *shepess,* plur.

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[1] See Graff's Althochdeutscher Sprachschatz IV, p. 149. A. S. *god* (the true God), plur. godas; *god* (the false god), plur. godu. Grimm, 3, 348.

[2] These examples of *e* final will suffice. Compare A. S. *niht,* acc. and *nihte,* acc. Rask, p. 42; *hand,* fem. A. S. has sometimes gen. *hand* for hande. Grimm, 1, 647.

[3] This word *rote* (dissyllable) has sadly puzzled Mr. Guest, in his observations on Chaucer. In the lines "Whanne that April with his shoures sote, the droughte of March hath perced to the rote, C. T. 1, he says that rote is a dissyllable, which it certainly is, and that *e* final is *dative,* which it certainly is not; as Gesenius (de ling. Chauc. p. 46) has shewn: rote occurs in Chaucer in several verses, as *nom.*

[4] swa swa *sand* sæ. A. S. And Joseph gathered corn as the sand of the sea. Genesis, XLI, 49. I am not sure that *sands,* plur. is to be found in the Bible.

[5] i. e. *fem.* substant. take — ss. Annd sawwle iss Drihhtinlic i þatt tatt ȝ*ho* ne deȝeþþ nohht, 9679.

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shep. *slæp,* o slæpe (asleep), 8352. þurrh slæpess bandess, 2971. plur. Cristess swete slæpess, 7043. *stih,*[1] plur. stiȝhess. *þing,*[2] gen. and plur. —ess, —e; acc God þatt alle þinge seþ, 13664. *wa,* waȝȝ, plur. wawenn.[3] *widdwe,* widewe; widdwe lif, 7669. *wifmann,* wimmann, gen. sing. wimmaness, plur. wifmenn, wimmenn. *winnterr,* indecl. ann hunndredd winnterr. *word,* plur. wordess. ȝer, gen. —ess; *plural forms:* annd follȝheþþ childess ȝæress, 8050. off twegȝenn ȝeress elde, 8020. annd Crist wass o þa fowwre ȝer, 9493.

Chaucer. The article, although more frequently employed than in the Ormulum, is still occasionally omitted, where we should now use it: That on a day came riding fro river, 6466. by þiss hallf flumm Jordan, Orm. 10626. In some cases the influence of the French is clearly perceptible: Which that men clepe the heven, 4611. The norice of digestion, the slepe, 10661.

The gen. fadres, mothers (modres) are frequent; in one phrase: by my fader kin, 13937. the old form is retained. Jesus heven king, 6763. Drihtin, heoffness king, Orm. 3516. *irreg. plur.*: *man,* plur. men. *woman,* plur. women, wimmen. *brother,* plur. brethren. *suster,* plur. sustren. *doughter,* plur. doughtren. *child,* childe, plur. children. *foot,* fote, plur. feet. *tooth,* plur. teeth. *goos,* gees. *cow,* plur. kine. *plur.* oxen; eyen; been and bees; shoon and shoos; tone, toos (tiptoon); fleen; *plur.* hors; *plur.* shepe, nete, swine; this day fifty wekes, 1852. *yere*[4] (after numerals) is generally indecl., but I find: many hundred yeres ago, 6445. after other adj. *yeres* is frequent. Are foot (measure), pound, winter (?), night &c. (she was sevennight old, 14879) invariable? The following deserve notice: The unlikely *elde* of me, 10054. he hadde a beres skin, coleblake for *old* (rhyme), 2144. in twenty manere, 3328. that wered of yelwe goldes a gerlond, 1931. our eldres, 14204. for all his *strengthes* in his heres were, 14064. the nightesmare, 3485. I speke a wordes few, 12278. *Declension*

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[1] The guttural *h* was therefore still pronounced.

[2] And with all lost thing of thy brother's which he hath lost. Deuteronomy, XXII, 3.

[3] ȝ A. S. becomes w. This letter has caused sad confusion in English, in Chaucer (and A. S. Chronicle) we find ȝ = (j) y and ȝ = w. Compare *dawe* and *day*; *fain* and *fawe* (A. S. fægn); in modern English, *say* and *saw*. Full of wise saws and modern instances. Sh. As you like it. II, 7.

[4] "I have known, when he would have walked ten *mile* afoot," says Benedick, a *gentleman*. Sh. Much Ad. ab. No. II, 3. Mice and rats and such small deere, have been Tom's food for seven long *yeare*. Sh. K. Lear, III, 4.

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of nouns in f final.[1] Lese my *lif.* so well was him on *live,* 5625. and art hir *lives* (gen. plur.) leche, 15524. for he was yet in memory and *live,* 2700. shope him to be a *lives* creature, 8779. to *wif.* thou darst not stonden by thy *wives* (gen. sing.) right, 13918. I am so *caitif,* 1554. two woeful wretches ben we, two *caitives,* that ben accombred of our owen *lives,* 1720. a *thefe,* 3937. we were *theeves* strong, 12723. by your *leve,* 3914. but only his *beleve* (credo) can, 3456. (adj. forms) my *leve* brother, 1138. min hoste *lefe* and dere, 3501. my swete *lefe,* 3790. him had be *lever,* 3541. wel coude he peinten *lifly* that it wrought, 2089. I return now to the Ormulum.

Adjective. *Indef. form.* Sing. —; plur. —*e*. *Nom.* god mann, god lare, god word; sallt iss swiþe god, hu god itt wære. *dat.* annd ȝho wass hanndfesst *an god* mann, 2389. *acc.* annd I shall hafen god læn. *plur.* annd sinndenn unn-gode. oþre gode preostess. *gen. plur.* annd gode menness herrtess. *dat. plur.* annd he wass Gode annd gode menn well swiþe lef annd dere, 8975. *acc. plur.* þatt wherrfedd[2] follc hemm hallt forr gode, 9721.

Def. form. þiss gode mann. *gen.* the gode manness bene. þatt gode winess drinnch. *dat.* all all swa summ þe gode mann iss cweme hiss gode macche. annd tise fowwre gode menn. þatt gode (nom. plur.) ȝeorrndenn, 3578. þatt illke mann, þatt hafeþþ *gode* wille, 3967. þatt illke mann þatt hafeþþ aȝȝ *god* wille, 3969. *Comp.* bettre,[3] *sup.* bettst (off bettste). *alle, all;* alle blisse, 656. all ure blisse, 708. Forr Criste iss *allre*[4] kinge king, annd *alle* shaffte Laferrd, 3589. Annd Preost off *alle* preostess ec annd Shippennd allre shaffte, 346. allre mæst, 2595. allre firrst, 11649. *aȝhenn,* occurs often, it is invariable; he slaþ hiss aȝhenn sawwle. *efenn,* efne annd smeþe weȝȝess.[5] *haliȝ,* def. &c. hallȝhe. wel

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[1] Compare this declension with A. S. the Ormulum, *and Heliand.* I consider it as one of the last lingering forms of flexion.

[2] *Compare* þatt læredd follc, 15876. þatt lærede follc, 7440.

[3] Adv. wel (well), bettre; þe bett, bett annd bett; þess te bettre, A. S. þȳs þe betre. þe = the old instrum. Goth. þê. Isl. *þvi* sæpissime pronuntiatur *þi*, quod raro scriptum invenitur, Müller Collectanea Anglo-Saxonica, Hafn.: 1835, p. 94. Middle and modern German can only use instrum. when *des* precedes, deste baȝ: desto mehr. Ne bet ne wers, Chaucer, 3731.

[4] Shal have a souper at youre aller cost, Chaucer, 801. was our aller cok, 825. alderfirst, 9492. *alderlast* and *alderlevest* (but not, I believe, in C. T.); with you mine *alder-liefest* sovereign. Sh. 2. Henry VI. I, 1.

[5] i. e. the same elision as in subst. in — en.

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annd wurrþlike ȝemmde (ȝemedd). in both cases, nom. plur. *heh,* plur. and def. heȝhe, comp. hehhre, sup. heȝhesst. *lah,* comp. lahȝhre, lahre, sup. laȝhesst. *lattre,* lattst, lattste, adj. and adv. *litell,* þatt little: littless whatt off elesæw, comp. lasse, sup. læste.[1] *mikell,* þatt miccle, plur. miccle; comp. *ma,* mare; sup. mæst, mast, maste; annd affterr þatt he wrohhte ma, 15496. annd gẽtt he haffde suness ma, 8157. þohh wass ȝho[2] miccle lahre þann ure laffdiȝ Marȝe wass, 2664. *neh,* comp. ner, plur. nerre, sup. nesst, nest.[3]

Chaucer. *e* final is no longer flexional, but either superfluous or metrical: the red hepe, the bitter tears, the fin corall, this gentil[4] cok: with gret honour, the gret god, this grete wrong: a yonge man (Melibeus, i. e. prose); a yong wif: the first man, of the trewest and the beste wif. Two adj. with *s* plur. delitables, 11211. reales, 13777 (doubtless for the rhyme). *Comp.* and *sup.* There n'as no man that Theseus hath *derre,* 1450. and this day fifty wekes, *ferre* ne *nere,* 1852. *longe,* lenger, longer, lengest. *bad* (badder), werse, werst, worst. *utterest, upperest, overest,* hinderest (*innresst,* Orm.).[5]

Orm. *Numbers. Cardinal numbers. An* has the same forms as the indef. art.[6] It is not always very easy to distinguish between them; of course á and án must express the numeral. The following deserves quoting, Swa þatt teȝȝ baþe (bodiȝ

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[1] Chaucer has: Since thilke day that they were children lite, 1195. thou yevest litel charge, 1286. both lesse and more. That is a sign of kissing at the leste, 3683. Compare Icelandic lítil-l, neut. *litt.* A. S. þæt he winemaga. on folce lýt. freonda hæfde. Cædmon, ed. Thorpe, p. 158, 31—33 (ed. Bouterwek, v. 2620).

[2] þam mycle má he scryt eow. A. S. Gospels. ed. Thorpe. Matt. VI, 30. *mo* occurs several times in Chaucer: A manciple and myself, there n'ere no mo, 546. In the verse, *As you have done mo,* 8915. Tyrwhitt proposes to read *me,* but I think that Gesenius is right in retaining *mo,* it suits better with the character of the patient Grisildis. In Shakspeare, Much Ad. ab. Noth. we read, in the first verse of the song: Sigh no *more,* ladies, sigh no *more;* but in the second: Sing no more ditties, sing no *mo,* II, 3. In the Oxford Bible, 1717 and perhaps later, we read: The children of Israel are *mo* and mightier than we. Ex. I, 9. Many a little makes a mickle, is still current as an *English* proverb. The forms in Chaucer are: *mochel* (muchel), *mo* and *more, mest,* most, moste. But evermore hir moste wonder was, 10513.

[3] A. S. neah, nearre (near, nyr), nyhst (nehst), þæt nyhste. Chaucer, neighe (ner), nere, next. Better be far off, than — near be ne'er the near. Sh. Rich. II. V, 1. The English pos. is the old comp.; in *former,* it is the old *sup.* comp.

[4] Remark the influence of the French.

[5] A. S. yfemest, ytemest, innemest; English upmost, utmost (uttermost), inmost.

[6] *O, on,* never, I think, *one* in Chaucer.

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annd gast) ȝeornenn an annd follȝhenn an wiþþ wille, 5733. The A. S. forms are twêgen, masc., twâ, fem., twâ, neut.; in the Orm. tweȝȝenn,[1] and *twa*, but the gender is no longer felt; tweȝȝenn burrȝhess (fem. in A. S.). twa cullfress, 7892. *but* in aness cullfress like, 10677. off tweȝȝenn cullfre briddess, 7936. might refer to briddess (masc. A. S.). twa bukkess, 1326. It is not necessary to quote the other numbers.[2]

Ordinal numbers. Firrste, forrme, þridde, feorþe (ferþe, *hallf feorþe*), fifte, sexte, &c. are all definite (weak). Second, of course, is not used; Orm has always *otherr*, very frequently, like Chaucer, *thatt otherr*, plur. oþre. ohht off þe Faderr heffness king annd off hiss Sune baþe, annd off þatt Hallȝhe Frofre Gast þatt cumeþþ off hemm *beȝȝenn*,[3] 15091. *beȝȝenn, ba*, deserve particular notice.

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[1] In the Bible, *two* before a substantive is used much as in modern English, but without a subst. and def. the translators seem to prefer *twain*. The one of the *twain*, 1. Sam. 18, 21. on them *twain*, 2. Kings 4, 33. they *twain* shall be one flesh, Mat. 19, 5. Notice also the following, with twain (wings) he covered his face, Isa. 6, 2. they cut the calf in twain, Jer. 34, 18. the veil of the temple was rent in twain, Mark. 15, 38. Chaucer has *twaine*, tweine, twein, tway, tweye, twey; a night or *twaine* (rhymes with raine.) Troilus and Cressida III, 551. of children *twein*, 8526. shal tellen tales *tway* (rhymes with way), 794. twey (rhymes with wey), 1696.

[2] *Fif:* is invariable, or only takes *e*, wiþþ fife wehhte off sillferr. Heliand has *fif:* but sie fiui, 104^{9}; thiu fiui, 2^{9}; girstin brod fiui, 87^{9}; the forms *éllif, elleuan, indecl.* and *ellifi*, decl. are nearer *eleven* than A. S. *endleofan*. It is much to be lamented that this fine old poem is so little known in England. I know no work that reveals the peculiarities of the Saxon languages so strikingly; we find forms that still form the characteristics of the common (now vulgar) dialect of the English people, illustrated in this poem of the ninth century, for which we often seek an explanation in vain in the extant monuments of A. S. literature. Thus, to say nothing of the exuberance and absence of *h*, the interchange of *v* and *w* (those stumbling blocks of the Cockneys), we find *mahti*, 41^{16} &c. *vvirthi*, 56^{9}; *thriti*, 157^{7}; *succa* (for sulica), 24^{24}; *huikes*, for huilikes, 36^{15}; (ecce jam Anglorum *such* et *which*, says Schmeller, whose recent death we, in common with all lovers of Old German literature, deplore). The English substantives (in the plural) in *f* follow the O. S. and not the A. S. form. Mr. Guest, who declares that the English make no difference of pronunciation between father and farther (on the stage?), would be delighted to find *thust* for *thurst*, 59^{24}; exactly as it is *generally* pronounced in England at the present day. When I find that these and many other peculiarities of language existed more than a thousand years ago, I cannot but be of opinion that, among the languages spoken in England, must have existed a dialect more resembling O. S. than A. S., or that the spoken and written languages differed very materially from each other.

[3] The Gothic forms are bái, masc. (fem. bôs), ba neut. and a substantive form, bajôþs. If the singular nouns to which *bái* refers are *masc.* and *fem.*, the pron. adj. and part. take the plur. neuter: *ba* fram*aldra* vêsun (Zacharias and Elisabet). Grimm, 4, 279, 280, gives several other examples (the Greek has *masc.*); the rule is observed in Old German, Heliand (but see Hel. 3^{6} and *sie* three times for *siu*, Grimm, 4, 281) and A. S. The rule is no longer strictly observed in the Ormu-

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(A. S. bégen, masc., bá, fem., bá, neut.) þatt Zacharíe, Godess preost, annd ȝho þatt wass hiss macche, he seȝȝde þatt teȝȝ wærenn *ba*, 373. þatt time þatt teȝȝ wærenn *ba* (viz. John the Baptist's father and mother), 745. þeȝȝ ba forrlurenn Paradys, 7511. In all these cases the persons are sing. masc. and fem. witt *ba* (viz. Orm and his brother Walter), D. 7. þeȝȝ ba (St. Andrew and his brother Simon). ȝitt baþe (þu annd þin macche, 6202). baþe occurs frequently as numeral (and conjunction) ȝaff hemm blettsinnȝe baþe, 7637. þurrh þeȝȝre baþre bisne, 2794. to ȝunnkerr baþre gode, 6183. *twinne* and *þrinne*[1] are the only other numbers that deserve notice. þatt twinne kinne genge, 6823. þatt wærenn Noþess þrinne bærn, 6808.

Pronouns. *Personal.* I. *Sing. icc,* i, ī, í, *dat. acc.* me, *dual.* witt, *gen.* (unnkerr), *acc.* unnc, *plur.* we, *dat. acc.* uss. II. þu, *dat. acc.* þe, *dual.* ȝitt, *gen.* (ȝunnkerr). *dat. acc.* ȝunnc, *plur.* ȝe, *gen.* ȝure, *dat. acc.* ȝuw. III. *masc.* he, *dat. acc.* himm, *fem.* ȝho, *dat. acc.* hire, *neut.* itt. *nom. acc. plur.* (for all genders). þeȝȝ, *gen.* þeȝȝre, *dat. acc.* þeȝȝm, hemm: þatt nowwþerr þeȝȝre nohht ne laȝȝ, 12872.

Chaucer. I, ik, ich, me; we, us. II. *Thou,* the (thee); ye, you. III. *he,* him; *she,* hire, here, her; *it,* plur. *they,* obli. hem.

Orm. *Possessive.* I. *min,* mi (arrt all i mine walde, 12010), plur. mine; *dual.* unnkerr.[2] ure, *sing.* and *plur.* II. *þin,* þi (aȝȝ affterr þine fére, 1251.) plur. þine; *dual.* ȝunnkerr. ȝure. III. *hiss,* plur. hise; hire *sing.* and *plur.*; heore, heŏre, here, hĕre, *also* þeȝȝre.

Chaucer's forms present no difficulty, except hir (= their). He has likewise, *oures,* youres, hires, hirs.[3]

Self. A. S. swa him sylf bibead, sweȝles aȝend.[4] Mr. Thorpe translates, "as had himself commanded *the* Lord of Heaven." I suppose the verbal transla-

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lum. Tyrwhitt, in his Glossary, has the following remark. "In T. (Troilus and Cressida, by Chaucer) IV, 168. Ed. Ca. reads your bother love (the text reads *your brother love*), which might lead one to suspect, that *bother* was the ancient genitive case of *bothe,* as *aller* was of *alle.*"

[1] That of the trine compas Lord and gide is, Chaucer, 15513. Chaucer has *eleven* and *enleven* (A. S. endlëofan), twelve, twelf (A. S. twelf, decl. twelfe; but Hel. tuelif, decl. tuelifi, *tuelibhi*) threttene, thritty and thridde.

[2] Fore *uncerra* saula hela and *uncerra* bearna. A. S. Charter (Wulfred, &c. A. D. 805—831) in Kemble's Cod. Dipl. No. ccxxvi.

[3] *Hisn, hern, ourn, yourn* are still occasionally heard (vulgar.).

[4] Codex Exoniensis, ed. Thorpe, Lond.: 1842, p. 34.

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tion would be, "as had *to them* (the glorious followers) himself commanded &c.," but Rask quotes from Ælfr. N. T. p. 33: and þá circlican þeawas him-sylf þær getæhte (himself, nom.). In the eleventh century the present form is not unfrequent; swa þæt an man þe him sylf aht wære, A. S. Chron. A. D. 1086. and; wolde cuman himsylf æfter, Chron. A. D. 1087.

The Ormulum. (It is scarcely necessary to observe that *acc. pers. pron.* is used *refl.* as in Chaucer, Shakspeare and, occasionally, at present.) þe biscopp sellf, 1022. þe Faderr sellf, 10970. þurrh Godd Allmahhtiȝ sellfenn, 4131.

Myself. I me sellf, 12592. *Thyself.* þu þe sellf, 4162. þu cwennkesst i þe sellf, 1190. annd ȝiff þu cwennkesst i þi sellf, 1288. þu skaþesst firrst þe sellfenn, 4469.

Himself.[1] The Laferrd Godd himm sellf (nom.), 727. annd aȝȝ himm sellf, himm ane,[2] 1079. ȝifenn uss himm sellfenn, 3698. off himm sellfenn, 11942.

Herself. Annd ȝho wass hire sellf full wiss god widdwe, 8686. forr þatt ȝho wollde ȝifenn uss god bisne in hire sellfenn, 2638.

Yourselves. ȝe ȝuw sellfenn berenn me god wittness, 17952. till ȝuw sellfenn, 949.

Themselves. Forr alle samenn didenn an Crist sellf annd teȝȝ hemm sellfenn, 17860. swa þatt teȝȝ cunnenn ráþenn rihht hemm sellfenn, 5515. bi þeȝȝm sellfenn, 16853. all off hemm sellfenn, I, 74.

Chaucer. In the selve moment, 2586. in the selve place, 11706. These phrases are placed here somewhat inappropriately, but they are interesting.

Chaucer writes the forms indifferently myself, I myselven, thyself, himself, himselfe, himselve, nom.; he himselven, hireself, hireselve, hireselven; ourself, yourself, ye yourselven; hemself, ve, ven. *Remark,* Ye wot *yourself* (Palamon and Arcite), 1837.

Orm prefixes the accusative of the personal pronoun to *sellf,* with one remarkable exception, *i þi sellf.* Whence arises the extraordinary confusion in modern English? To simplify the question, we may reject *itself,* as a compara-

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[1] *Itt sellf* is scarcely to be expected, as Orm uses *himm sellf* with reference to ȝer. Annd illc an ȝer himm sellf iss all o fowwre dales dæledd, 11253. Chaucer: Lo eche thing that is oned in himselve Is more strong than when it is yscatered, 7551.

[2] *Ane* is doubtless a weakened form from anum. Thus of two MSS. of A. S. Proverbs one reads, olæce þonne gode *ánum,* and the other, *áne,* Müller Collect. Anglo-Sax. p. 44, 45.

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tively modern formation, after the masc. and fem. forms were fixed; the English his self only exists as a vulgarism. It seems to me that *himself,* which has evidently played the greatest part in this medley, may be traced to a misunderstood A. S. form:

And *him selfa* sceaf reaf of líce, Cædmon, p. 94, 20. Grimm's explanation [1] is, that *self* often shifts from the oblique into the nominative.

Myself and thyself are not so easily explained; we must, however, bear in mind that the former is more frequently pronounced měself, and that the Old Saxon forms for the pers. pron. acc. are *mi* and *thi*. How can we account for the phrase i þi sellf, except upon the supposition that both forms were current at the same time. *Ourselves, yourself, yourselves* are later formations, when instead, of *mi* and *thi,* my and thy had obtained a footing in the language.[2]

STRONG VERBS.

Strong verbs indicate the affections of mood and tense by certain organic vowel changes [3] in the radical part of the verb; weak verbs principally by means of suffixes. Nothing in language can be imagined more simple, beautiful and picturesque than these vowel changes. They resemble the vivid blush of ingenuous youth, an instantaneous revelation of the finer feelings of the heart. The weak verbs are hard and cold, affected only from without, stern and unbending in their inner form, admirably adapted by their simple structure, to become the vehicle of the understanding.

Strong verbs in the Ormulum. I. *pres.* i (e); *pret. sing.* a, *plur.* u; *p. part.* u, (o). biginnenn; bigann, bigunnenn; bigunnenn. swinnkenn. bilimmpenn. bindenn. blinnenn. drinnkenn. findenn; fand, fundenn; *pres. subj.* finde; *pret. subj.*

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[1] Grimm, 4, 360, see the other examples from Cædmon.

[2] The Romans could say, Nosce te *ipsum* (Be thyself the *object* of thy study) and, Nosce te *ipse* (Be thou thyself the *subject* or *source* of thy self-knowledge); me ipse consolor; de se ipse prædicat. See Billroth, Latein. Schulgrammatik, p. 259, 260, and for a similar construction in Greek, Matthiä, Ausführl. Griech. Grammatik, 2te Aufl. 1827, p. 868.

[3] Permutation (Grimm's Ablaut). One remarkable distinction between strong and weak verbs is the termination of the past participle; *da* and *na* (i. e. *d* and *n*) are the sanscrit forms. In the German languages the former *d* (*ed*) is appended to the weak, and *n* (*en*) characteristic of the strong verbs.

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funde; *p. part.* fundenn. forrwerrpenn. hellpenn. sprinngenn. stinnkenn. swelltenn. winnenn.

II. i (e); a, *plur.* æ; *p. part.* o. *pres. sing.* 1. bere, 2. beresst, 3. bereþþ, *plur.* berenn. *pret.* 1. barr, 2. barr (bar), 3. barr, *plur.* bærenn. 3. *p. sing. imperat.* bere, 2. *plur.* bereþþ; 3. *pres. subj. sing.* bere; 3. *pret. subj. sing.* bære; *p. part.* borenn.[1] forrbedenn, *pret.* forrbæd. forrhelen. cumenn, &c.? *pret.* comm, *p. part.* cumen.[2]

III. i (e); a, *plur.* æ; e. biddenn (ic bede), badd, bedenn. brekenn? forrȝifenn. lin (A. S. licȝan, 3. *pres. sing.* liþ), laȝȝ *pret.* seo (se); sahh, sæȝhenn; séne, sene, seȝhenn. sittenn. spekenn? tredenn.

IV. u; a, o; u (o). V. a (e); o, o; a (o). draȝhenn; drohh, droȝhenn; draȝhenn. farenn. forrsakenn. hefenn; hof, hofenn; hofenn. ladeþþ. stande. slan; sloh, sloȝhenn; *p. part.* slaȝenn. takenn.

VI. i; a, i; i. bigripenn; bigrap, bigrĭpenn; bigripenn. abidenn? biswikenn. biteþþ; *pret.* bāt̄t. drifenn. risenn. shineþþ? *pret.* shan. stiȝhenn.

VII. e (eo, u?); æ (a), u; o. forrlesenn; forrlæs, forrlurenn; forrlorenn. chesenn. dreȝhenn? *pret.* drah. fleon (flen), fleȝhenn. læȝhenn?

It is very remarkable that ȝ*ehaten* is the only participle with the prefix ȝe. In Gothic we find *haitans,* O. G. heiȝan, A. S. hâten (named, but ȝehâten promised).[3] In modern English *hight* (although an archaism) is still occasionally used: named, was named.

The weak verbs require no particular notice. The contraction of 3. sing. pres. bitt (biddeth) is frequent both in the Ormulum and in Chaucer.

Anomalies of the conjugations in the Ormulum. I. To BE. Four roots concur in the conjugation. a. præs. *amm, arrt, iss,* 3. plur. *arrn.*[4] b. 3. plur. pres. *sinndenn,* 3. sing. imperat. (subj.) *si.* c. pret. ind. 1.—2. *wass,* 3. *wass,* plur. *wærenn,*

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[1] These forms show the identity of the forms with A. S.

[2] The old forms cym (imperative) and *pret.* com, may still be heard daily in (not the most fashionable parts of) London, but woe betide the schoolboy who adopts them.

[3] Grimm, 1, 1016, jah haitan vas namo Is Iesus. Ulfilas, Luc. 2, 21.

[4] The plural form from this root A. S. is not in Grimm, Rask, Bosworth or Ettmüller. Bouterwek in his valuable Glossary only refers to Grimm. I find, þisses londes *aran* þrie sulong (A. D. 805—831), in *Kemble's Codex Diplomaticus Ævi Saxonici,* vol. I, p. 235. It seems to be very rare in Chaucer. Gesenius says, "Bis tantum, vv. 4706 et 8218 inveni tertiam personam plur. *arn.*" De ling. Chaucer, p. 72.

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pret. subj. 1.—2. *wære,* 3. *wære,* plur. *wæren.* d. pres. or fut. ind. 1.—2. *best,* 3. *beoþ, beþ, ben;* 3. plur. *beþ,* pres. subj. 1. *beo, be,* 2. *beo, be,* 3. *beoþ, beþ, beo, be;* inf. *beon, ben,* imperat. 2. plur. *beþ, beo, be,* pa. part. *beon, ben.*

II. a. 1.—2. 3. *mōt, móte, mote,* plur. *motenn,* pret. 3. sing. *mosste.* b. 1. *wāt,*[1] 2. *wast,* 3. *wāt, watt,* plur. *witenn;* pret. *wisste,* plur. *wisstenn;* inf. *witenn,* imperat. 2. *witt,* 3. *wite,* 2. plur. *witeþþ, wite.* neg. pres. 1. *nāt,* pret. 3. *nisste.* c. pres. 1. *ah,* 2.—3. *ah,* pret. 3. *ahhte.* d. 3. *dæh.* e. pres. 1. *maȝȝ,*[2] 2. *mahht, mihht,* 3. *maȝȝ,* plur. *muȝhenn,* pres. subj. *muȝhe,* plur. *muȝhenn,* inf. *muȝhenn.* pret. 1. *mihhte,* 2. (*mihht*), *mihhtesst,* 3. *mihhte,* plur. *mihhtenn.* f. 1. *shall,* 2. *shallt,* 3. *shall,* plur. *shulenn;* pret. 1. 3. *sholde,* 2. *sholdesst,* plur. *sholdenn;* pret. subj. 2. 3. *shule,* plur. *shulenn.* g. 3. *mŭne, mune,* pret. 3. *munnde,* plur. *munndenn.* h. 1. *darr,* 2. *darrst,* 3. *darr,* pret. *durrste, durrstenn.* i. 3. pres. *þurrfe,* 3. pret. *þurrfte.* j. 1. *kann,* 2. *kannst,* 3. *kann, cunneþ,*[3] plur. *cunnenn;* pret. 1. 3. *cuþe,* plur. *cuþenn,* inf. *cunnenn,* pa. part. *cuþ.*

III. pres. 1. *wĭle, wile,* 2. *willt,* 3. *wĭle, wile, wille,* plur. *wilenn;* pret. 1. 3. *wolde, wollde,* 2. *wolldesst,* plur. *wolldenn;* inf. *wĭlenn, wilenn* (neg. *nile, nillt, nile;* plur. *nilenn; nollde, nolldenn*).

IV. pres. 1.—2. *dosst, dost,* 3. *doþ,* plur. *don;* pret. 1.—2. *didesst,* 3. *dide,* plur. *didenn;* inf. *don,* imperat. *do,* plur. *doþ,* pa. part. *don.*

V. *ganngenn, gan,* pres. 1.—2. *gast,* 3. *ganngeþþ, gaþ,* plur. *gan;* pret. 3. *ȝede,* plur. *ȝedenn,* imperat. sing. 2. *ga,* plur. 1. *ga,* 2. *gaþ,* pa. part. *gan.*

VII. biggenn, bohhte, bohht. brinngenn, brohhte, brohht. wirrkenn, wrohhte, wrohht.

The comparison of these and other forms with A. S. and with Chaucer throws much light upon the development of the language, but I am reluctantly compelled to withhold them.

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[1] Chaucer has: wote, wotest (wost), wote; *plur.* woten (wote, wot). The plural forms "ye witen," and "wete ye," likewise occur, and Gesenius says, De ling. Chaucer, p. 72, patet exstitisse tum præter præsens *I wote* etiam aliud *I wite* et *I wete.* But he has forgotten the preterite origin of these verbs.

[2] Sith ye may and can, Chaucer, 2314, and even in A. S. Chron.: I ne canne and ne mai tellen alle þe wundes, A. D. 1137. and wæs þær toȝeanes eall þæt he mihte and cuðe, A. D. 1123.

[3] He cunneþ þa to fandenn þe, 12276. he wollde cunnenn to brinngenn, 12137. *can* occurs in Chaucer as *pret.* his berd was shave as neighe as ever he can, 590. See also 8122.

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ORDNUNG DER PRÜFUNG.

I. Abtheilung. Handlungslehrlinge. (Wöchentlich 10 Stunden Unterricht.)

III. CLASSE.

Montag, den 14. März.

Von 7 — ½8 Uhr Deutsche Sprache, Herr *Heuschkel.*
„ ½8 — 8 „ Französische Sprache, Herr *Courvoisier.*
„ 8 — 9 „ Arithmetik, Herr *Helbig.*

II. CLASSE.

Dienstag, den 15. März.

Von 7 — ½8 Uhr Deutsche Sprache, Herr *Heuschkel.*
„ ½8 — 8 „ Französische Sprache, Herr *Kühn.*
„ 8 — ½9 „ Arithmetik, Herr *Helbig.*
„ ½9 — 9 „ Handelswissenschaft, Herr *Odermann.*

I. CLASSE.

Mittwoch, den 16. März.

Von 7 — ½8 Uhr Französische Sprache, Herr *Courvoisier.*
„ ½8 — 8 „ Englische Sprache, Herr *Monicke.*
„ 8 — 9 „ Handelswissenschaft und Arithmetik, Herr *Odermann.*

II. Abtheilung. (Wöchentlich 34 Stunden Unterricht.)

III. CLASSE.

Montag, den 14. März.

Von 9 — ½10 Uhr Mathematik, Herr *Meyer.*
„ ½10 — 10 „ Deutsche Sprache, Herr *Heuschkel.*
„ 10 — ½11 „ Französische Sprache, Herr *Kühn.*
„ ½11 — 11 „ Englische Sprache, Herr *Monicke.*
„ 11 — ½12 „ Geschichte, Herr Dr. *Kleinert.*
„ ½12 — 12 „ Naturgeschichte, Herr Dr. *Knop.*
„ 2 — 3 „ Arithmetik, Herr *Helbig.*
„ 3 — ¼4 „ Geographie, der *Director.*

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II. CLASSE.

Von ½4 — 4 Uhr Mathematik, Herr *Meyer*.
„ 4 — ½5 „ Physik, Herr Dr. *Knop*.
„ ½5 — 5 „ Geschichte, Herr Dr. *Kleinert*.

Dienstag, den 15. März.

Von 9 — ½10 Uhr Deutsche Sprache, Herr *Heuschkel*.
„ ½10 — 10 „ Französische Sprache, Herr *Courvoisier*.
„ 10 — ½11 „ Englische Sprache, Herr *Monicke*.
„ ½11 — ½12 „ Arithmetik und Handelswissenschaft, Herr *Helbig*.
„ ½12 — 12 „ Geographie, der *Director*.

I. CLASSE.

Von 2 — ½3 Uhr Mathematik, Herr *Meyer*.
„ ½3 — 3 „ Deutsche Sprache, Herr *Kühn*.
„ 3 — ½4 „ Italienische Sprache, Herr *Princigi*.
„ ½4 — 4 „ Französische Sprache, Herr *Kühn*.
„ 4 — 5 „ Chemie, mechanische Technologie, Waarenkunde, Herr Dr. *Knop*.

Mittwoch, den 16. März.

Von 9 — ½10 Uhr Englische Sprache, Herr *Monicke*.
„ ½10 — 11 „ Handelswissenschaft und Arithmetik, Herr *Odermann*.
„ 11 — 12 „ Statistik, National-Ökonomie, der *Director*.

Der Actus und die Entlassung der von der Anstalt abgehenden Zöglinge findet Nachmittags 3 Uhr statt.

Das neue Schuljahr wird am 30. März eröffnet.

LEHRER DER ANSTALT.

Director, Dr. Alexander Steinhaus, zugleich Lehrer der Geographie, Statistik und National-Ökonomie.
Herr Courvoisier, Frédéric, Lehrer der französischen Sprache.
„ Helbig, August, Lehrer der Handelswissenschaft und Arithmetik.
„ Heuschkel, J. G., Lehrer der deutschen Sprache.
„ Dr. Kleinert, Carl, Lehrer der Geschichte und Hilfslehrer der englischen Sprache.
„ Dr. Knop, Wilhelm, Lehrer der Naturwissenschaften und mechanischen Technologie.
„ Krug, Julius Otto, Lehrer der Kalligraphie.
„ Kühn, Albert, Lehrer der deutschen und französischen Sprache.
„ Meyer, Martin Hermann, Lehrer der Mathematik.
„ Monicke, C. H., Lehrer der englischen Sprache.
„ Odermann, Carl Gustav, Lehrer der Handelswissenschaft und Arithmetik.
„ Princigi, Carlo, Lehrer der italienischen Sprache.
„ Zocher, Ernst, Lehrer der Zeichnenkunst.

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SCHÜLERVERZEICHNISS.

I. Abtheilung. Handlungslehrlinge.

I. CLASSE.

Brandes, Anton, von Lauchstädt, bei Herrn C. E. Bachmann.
Gross, Hugo, von Leipzig, bei Herrn Julius Meissner.
Hassler, Bruno, von Leipzig, bei Herrn Johann George Schmidt.
Heydenreich, Bernhard, von Freiburg, bei Herrn C. F. A. Stehmann.
Hönemann, Gustav, von Gerichshein, bei Herren Gebrüder Zangenberg.
Ilau, Oskar, von Leipzig, bei Herren Joh. Carl Peuckert & Comp.
Kandler, Theodor, von Leipzig, bei Herren Funke, Eidam Böddinghaus & Comp.
Löwenthal, Jacob, von Dessau, bei Herrn Moritz Wolff, jun.
Möbius, Carl, von Leipzig, bei Herren Berger & Voigt
Müller, Gustav, von Schkeuditz, bei Herrn Moritz Wolff, jun.
Opitz, Friedrich, von Schneeberg, bei Herren Weinich & Comp.
Reuter, Hermann, von Borna, bei Herrn J. G. Wappler.
Schmelzer, Hugo, von Werdau, bei Herren Riedel & Höritzsch.
Schwickert, Otto, von Quesitz, bei Herren Sernau & Delling.
Triebel, Robert, von Neusalza, bei Herren Gebrüder Baumann.

II. CLASSE.

Apitzsch, Bruno, von Leipzig, bei Herrn J. G. Apitzsch.
Aster, Carl, von Pausitz, bei Herren Pezold & Fritzsche.
Brück, Wilhelm, von Leipzig, bei Herrn E. Schmidt, Sohn.
Du Chesne, Paul, von Dresden, bei Herrn J. G. Klett, sen.
Dyhrenfurth, Wilhelm, von Breslau, bei Herren C. G. Reissig & Comp.
Findeisen, Hugo, von Cahla, bei Herrn Heinrich Peissker.
Focke, Johannes, von Frose, bei Herren Gross & Comp.
Friedrich, Eduard, von Baalsdorf, bei Herrn F. V. Schöne.
Fritzsch, Albert, von Eisleben, bei Herrn Paul Klahre.
Götze, Friedrich, von Naumburg, bei Herrn Wilhelm Braunsdorf.
Güntzel, Friedrich, von Leipzig, bei Herren Erhardt & Grimme.
Hasper, Emil, von Wittenberg, bei Herren Schömberg, Weber & Comp.
Hellpapp, Eduard, von Leipzig, bei Herrn Abraham-Kämpffer.
Hermann, Louis, von Chemnitz, bei Herrn Wilhelm Rudolph.
Heym, Adolph, von Leipzig, bei Herrn J. A. Lehmann.
Hoffmann, Louis, von Störmthal, bei Herrn C. F. A. Stehmann.
Koch, Hermann, von Leipzig, bei Herrn Hermann Heynau.

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Körner, Albin, von Mutzschen, bei Herren F. B. Seyfert & Comp.
Lambert, Hermann, von Lössnitz, bei Herrn Gustav Steckner.
Lechner, Ludwig, von Leipzig, bei Herren Chr. Morgenstern & Comp.
Leisker, Otto, von Leipzig, bei Herren C. & G. Harkort.
Lurgenstein, Guido, von Leipzig, bei Herrn Theodor Pfitzmann.
Mehnert, Ferdinand, von Hof bei Oschatz, bei Herrn August Böttcher.
Müller, Julius, von Leipzig, bei Herren C. F. Staats & Bang.
Rechenberg, Oskar, von Leisnig, bei Herrn Heinrich Schomburgk.
Rost, Heinrich, von Pegau, bei Herren Trefftz & Sohn.
Schröder, Hermann, von Merseburg, bei Herrn C. F. Martin.
Schultze, Adolph, von Leipzig, bei Herren Riquet & Comp.
Schulze, Richard, von Leipzig, bei Herren Becker & Comp.
Schütz, Wilhelm, von Wurzen, bei Herrn F. A. Schütz.
Seltmann, Eugèn, von Leipzig, bei Herrn Gustav Markendorf.
Siecke, Wilhelm, von Gross-Dölzig, bei Herren Sernau & Delling.
Stengler, Emil, von Leipzig, bei Herren Moltrecht & Comp.
Thielemann, Moritz, von Leipzig, bei Herrn P. O. Prätorius.
Ulbricht, Otto, von Wilsdruff, bei Herren Wipold & Seyfferth.
Voigt, Hermann, von Borna, bei Herrn Hermann Gödel.
Wallis, Julius, von Leipzig, bei Herrn J. G. Apitzsch.
Wilfferodt, Franz, von Leipzig, bei Herren Hammer & Schmidt.

III. CLASSE.

Bertholdt, Alfred, von Leipzig, bei Herren Hunnius & Förtsch.
Bowens, Felix v., von Leipzig, bei Herrn E. G. Spangenberg.
Dietze, Hermann, von Störmthal, bei Herrn Friedrich Köhler.
Döring, Alban, von Reichenbach, bei Herren Harck & Nolte.
Emmrich, Richard, von Mittweida, bei Herren Hentschel & Pinckert.
Gerike, Rudolph, von Magdeburg, bei Herrn Carl Forbrich.
Geyer, Richard, von Schwarzenbach, bei Herrn C. F. A. Stehmann.
Gotter, Oskar, von Leipzig, bei Herrn Louis Cyriacus.
Graf, Carl, von Groitzsch, bei Herrn Ernst Seiberlich.
Gütter, Anton, von Markneukirchen, bei Herrn Joh. Friedr. Brandt.
Hahn, August, von Idar bei Oberstein, bei Herrn Adolph Höritzsch.
Hauschild, Julius, von Leipzig, bei Herrn Lenssen-Peuchen.
Hellge, Hermann, von Strehla, bei Herrn A. F. Hertwig.
Hennigke, Gustav, von Leipzig, bei Herren Weinoldt & Lange.
Heyne, Adolph, von Wintersdorf, bei Herrn Ernst Wagner.
Heyne, Carl, von Leipzig, bei Herrn Leon Bodeck.
Hommel, Julius, von Weissenfels, bei Herrn J. A. Lehmann.
Hudetz, Carl, von Linz, bei Herren Caffier & Wolf.
Just, Alexander, von Marienberg, bei Herren Hentschel & Pinckert.
Kind, Moritz, von Leipzig, bei Herren Brückner, Lampe & Comp.
Knoll, Victor, von Auerbach, bei Herrn Gustav Steckner.
Lenk, Oskar, von Bärnsbach, bei Herren Dietz & Richter.

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Matthes, Gustav, von Zschopau, bei Herren Callmann & Eisner.
Müller, Theodor, von Brösen, bei Herrn Carl Flemming.
Nöller, Eugèn, von Altenberga, bei Herrn Ferdinand Harsleben.
Petzoldt, Benjamin, von Torgau, bei Herrn C. H. Risse.
Riedel, Hermann, von Leipzig, bei Herrn Josef Martin.
Rüssel, Ernst, von Weissenfels, bei Herrn Carl Friedrich Richter.
Schirmer, Eduard, von Auligk, bei Herrn F. H. Hoffmann.
Seiberlich, Richard, von Leipzig, bei Herrn Ernst Seiberlich.
Wagner, Gustav, von Leipzig, bei Herren Gerischer & Comp.
Walther, Carl, von Leipzig, bei Herrn S. G. Schletter.
Werker, Bernhard, von Grimma, bei Herren Plath & Scheler.
Wille, Julius, von Leipzig, bei Herren Hunnius & Förtsch.
Wiltzky, Eduard, von Leipzig, bei Herrn F. W. Steinmüller.
Winckler, Ferdinand, von Höfgen, bei Herren Wipold & Seyferth.

II. Abtheilung.

I. CLASSE.

Brescius, Otto, von Dresden.
Falkenberg, Wilhelm, von Stralsund.
Fleischl, Philipp, von Neuern.
Günther, Friedrich, von New-York.
Hodgskin, George, von Capstadt.
Jezler, Franz, von Schaffhausen.
Klein, Carl, von Nürnberg.
Klein, Ferdinand, von Nürnberg.
Leuner, Oskar, von Dresden.
Magnus, Otto, von Gothenburg.
Meysel, Georg, von Leipzig.
Münzberg, Robert, von Eulau.
Palm, Robert, von Stralsund.
Senff, Gustav, von Zschortau.
Spangenberg, Albert, von Leipzig.
Spinn, Carl, von Berlin.

II. CLASSE.

Becker, Edmund, von Leipzig.
Bernhard, Hermann, von Leipzig.
Bunzl, Rudolph, von Prag.
Dalmer, Anton, von Pesth.
Dick, Adolph, von Offenbach.
Dierzer, Joseph v. Traunthal, von Linz.
Dinger, Georg, von Gera.
Engels, Otto, von Cöln.
Graubner, Carl, von Leipzig.

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Gross, Carl, von München.
Harnwolf, Sigmund, von Wien.
Hirsch, Rudolph, von Wien.
Janowitzer, Albert, von Neuern.
Kaloy, Demetrius, von Fockschan.
Knapp, Adalbert, von Budweis.
Koller, Philipp, von Prag.
Ladenburg, Ferdinand, von Mannheim.
Meinl, Wilhelm, von Bäringen.
Meister, Richard, von Stettin.
Morpurgo, Eugèn, von Triest.
Müller, Sigmund, von Zofingen.
Offermann, Guido, von Sorau.
Polack, Franz, von Callao.
Raudnitz, Salomon, von Prag.
Rentsch, Max, von Leipzig.
Rivinus, Max, von Leipzig.
Röhling, Albert, von Leipzig.
Senff, Oskar, von Zschortau.

III. CLASSE.

Arnow, Martin, von Altona.
Batz, Carl, von Leipzig.
Beck, Heinrich, von Offenbach.
Belaz, Edmund, von Triest.
Buchholz, Carl, von Rönnsahl.
Collioud, Julius, von Triest.
Couprie, Aristide, von Sedan.
Davignon, Adolph, von Frankenhausen.
De la Vega, Ramon, von Culiacan.
Donat, Hermann, von Marienberg.
Fürth, Ignatz, von Schüttenhofen.
Goldschmidt, Rudolph, von Cassel.
Gontard, Fritz, von Leipzig.
Hirzel, Conrad, von Leipzig.
Hoffmann, Richard v., von Leipzig.
Hölterhoff, Daniel, von Lennep.
Jacoby, Johann, von Warschau.
Jugoviz, Peter, von Triest.
Krafft, Gustav, von Petersburg.
Kunwald, Eduard, von Pesth.
Lanna, Adalbert, von Budweis.
Lamer, Ludwig, von Kaadan.
Lattermann, Arthur, von Dresden.
Liebeskind, Franz, von Leipzig.

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Meissner, Julius, von Leipzig.
Menz, Joseph, von Triest.
Meyers, Jacob, von Paramaribo.
Moesko, Jean, von Bukarest.
Mothes, Arthur, von Leipzig.
Müller, Bernhard, von Leipzig.
Müller, Ludwig, von Reichenberg.
Oehler, Gustav, von Crimmitzschau.
Oppenheimer, Hermann, von Leipzig.
Otho, Wilhelm, von Leipzig.
Pfeifer, Edmund, von Pesth.
Plancher, Christian, von Triest.
Quirsfeld, Edmund, von Wien.
Reichel, Emil, von Löbau.
Rochat, Alfred, von Genf.
Schlick, Max, von Grimma.
Schmid, Eduard, von Vogelsang.
Scholinus, Max, von Erfurt.
Schwann, Sigismund, von Huddersfield.
Seiller, Anton, von Triest.
Shield, Clifton, von Newcastle.
Siebe, Otto, von Stralsund.
Steinbrecher, Johann, von Brünn.
Teichler, Richard, von Sebnitz.
Thilo, Felix, von Leipzig.
Vogl, Rudolph, von Triest.
Vollsack, Albert, von Leipzig.
Witkowski, Ignatz, von Posen.

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